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ABSTRACT

A joint publication of the New York and New Jersey State Councils for the Social Studies, "Social Science Docket" presents K-12 teachers with resources covering the social science disciplines, including history, economics, political science, sociology, geography, anthropology, and psychology. Each issue includes theme-related and non-themed articles; lesson plans; learning activities; book, movie, and museum reviews; and organization, Web site, and print listings. Regular features include teaching with historic places, document-based instruction, local history, using oral history, and addressing controversial issues. Contents of Volume 1 Number 1 include: "Shared History--The Separation of New Jersey and New York"; "Social Studies Standards"; "The Meaning of Freedom in the Modern World" (A. Singer); "Special Section: Great Irish Famine Curriculum" ("Addressing Controversial Historical Issues through the Study of the Great Irish Famine" (M. Murphy, M. McC. Miletta, A. Singer); "Visiting Ireland Today" (J. Y. Singer, A. Singer); "Great Irish Famine Museum" (R. Gaglione, L. Costello); "Traditional Irish Crafts"; "Malthus, Classical Political Economy, and the Causes of the Great Famine" (L. Frohman); "Check It Out--Building with Books" (C. A. Dircks); "Irish Immigrants in Paterson, New Jersey during the Jacksonian Era" (H. Harris); "Local History: The Civil Rights Movement on Long Island" (S. Cornelius); "The Battle Over School Integration on Long Island, N.Y." (J. K. Loftus); "What Happens to a Dream Deferred" (D. G. Mitchell); "Teaching with Oral History: Dr. Eugene Reed and the Battle for Civil Rights on Long Island" (C. Grant, J. Syffrard); "The Character of the Electoral College: A View from New York State" (G. Bugh); "Selecting the President" (H. Dircks); "Current Events from the Past" (L. Lupinski-Huvane); "The Warts Are Missing at Most Historic Sites" (A. S. Libresco); "A Science Teacher Looks at Social Studies" (S. M. Hines); "Human Rights Education: Human Rights on the World Wide Web" (D. Banks); and "Teaching Children about Human Rights Using the Work of Eve Bunting" (J. Singer). Contents of Volume 1 Number 2, a Slavery and the Northern States-themed issue, are: "Editorial and Classroom Activity:

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Teaching about Slavery in the Americas" (A. Singer); "Teachers Respond to Teaching about Slavery in the Americas"; "Teaching about Slavery: A Pedagogical Paradox" (J. J. McNamara); "Slavery and the Northern States: Complicity and Resistance" (A. Singer); "The Freedom Quest in New York State"; "Abolitionists among New York's 'Founding Fathers'" (K. Brady); "Classroom Activity: New Yorkers Battle Against Slavery"; "The History of Slavery in New Jersey" (G. R. Wright); "Fighting for Freedom" (N. Shakir); "Teaching Ideas" (N. Shakir); "John Woolman: New Jersey's Eighteenth Century Quaker Abolitionist" (C. F. Howlett); "Underground Railroad Sites in New York and New Jersey" (L. Peterson; J. Pesato); "The Underground Railroad and Abolitionism in Central New York" (J. Wellman); "Classroom Activity: "Runaway Slave Advertisements from around the Region"; "Classroom Activity: Documenting Complicity with Slavery"; "Classroom Activity: Debating Resistance to Slavery"; "Using History-Mysteries with Elementary Students: Or, How You can Stop Worrying and Learn To Love the Test" (A. S. Libresco); "African American Lives in Early New Jersey: Excerpts from the Narratives of Abraham Johnstone, William Boen, and Samuel Ringgold Ward"; "African American Lives in Early New York State: Excerpts from the Narratives of Venture Smith, Sojourner Truth, William Brown, and Reverend Thomas James"; "A Scientist Looks at Social Studies: What Is Race?" (S. M. Hines); "Slavery on the World Wide Web" (R. Edwards, V. K. Campbell, C. Cronin); "Viewing History? Film and Historical Memory" (C. Vitiere); "Perspective and Engagement: Slavery and Reconstruction in Literature for Middle and High School Students" (S. Smith); "Teaching Young Children about Slavery" (J. Y. Singer); "Book Reviews: Freedom Crossing and Where I'm Bound" (R. Gaglione, D. Golden); and "Collaboration between Teachers and School Media Specialists" (H. Willett). (BT)

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Alan Singer, Ed.

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SOCIAL SCIENCE DOCKET

A Joint Publication of the New York and New Jersey State Councils for the Social Studies

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Introducing the Councils . . . .

New Jersey Council for the Social Studies

NJCSS, P.O. BOX 6745, Bridgewater, NJ 08807 (www.njcss.org)

The NJCSS is the only statewide association in New Jersey devoted solely to social studies education. A major goal and accomplishment of the NJCSS has been to bring together educators from all social studies disciplines, including history, economics, political science, sociology geography, anthropology, and psychology. Our members are elementary, intermediate, secondary and college educators as well as other professionals who share the commitment to the social studies. Together, NJCSS members work toward a better understanding of the social studies and its importance in developing responsible participation in social, political, and economic life. Membership application on page 3.

New York State Council for the Social Studies

NYSCSS, 21 Deer Hollow Road, Cold Spring, New York 10516 (www.nyscss.org).

The New York State Council for the Social Studies (NYSCSS) is a professional association of teachers and supervisors at the elementary, secondary, college and university levels. Membership is open to all persons who teach, supervise, develop curricula, engage in research, or are otherwise concerned with social studies education. Founded in 1938, the NYSCSS has been one of the largest and most active affiliates of the National Council for the Social Studies. Membership application on page 36.

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Shared History - The Separation of New Jersey and New York

It took three centuries, but what Charles II and the Duke of York divided in 1664, the New Jersey and New York Councils for the Social Studies will start to reconcile in 2001. For the "Shared History" section of *Social Science Docket*, we welcome articles, documents, lesson plans and activities on the shared history of New Jersey and New York.

Excerpts from the Grant to John Berkeley and George Carteret (edited)
Source: www.state.nj.us/njfacts/njdocs.htm. Key passages are highlighted

1) THIS INDENTURE (contract) made the four and twentieth day of June, in the sixteenth year of the reign of our sovereign Lord, Charles the Second, ... Annoq. Domini, 1664. Between His Royal Highness, James Duke of York, and Albany, Earl of Ulster, Lord High Admiral of England, and Ireland, Constable of Dover Castle, Lord Warden of the Cinque ports, and Governor of Portsmouth, of the one part: John Lord Berkeley, Baron of Stratton, and one of His Majesty's most Honourable Privy Council, and Sir, George Carteret of Saltrum, in the County of Devon, Knight and on of his Majesty's most Honourable Privy Council of the other part:

2) WHEREAS his said Majesty King Charles the Second,... did for the consideration therein mentioned, give and grant unto his said Royal Highness James, Duke of York, his heirs and assigns, all that part of the main land of New England, beginning at a certain place called or known by the name of St. Croix next adjoining to New Scotland in America; and from thence extending along the sea coast unto a certain place called Pemaquie or Pemaquid, and so by the river thereof to the furthest head of the same as it tendeth northward; and extending from thence to the river of Kenebeque, and soupwards by the shortest course to the river Canady northwards; and also all that island or islands commonly called by the several name or names of Matowacks or Long Island, situate and being toward the west of Cape Codd and the Narrow Higansetts, abutting up the main land between the two rivers there, called or known by the several names of Connecticut, and Hudson's river; together also with the said river called Hudson's river, and all the land from the west side of the Connecticut river to the east side of the Delaware Bay: and also several other islands and lands in said Letters Patents mentioned, together with the rivers, harbours, mines, minerals, quarries, woods, marshes, waters, lakes, fishing, hawkings, huntings, and fowling, and all other royalties, profits, commodities and heriditaments (property) to the said several islands lands and premises belonging and appertaining, to have and to hold the said lands, islands, hereditaments and premises,... unto his said Royal Highness James Duke of York, his heirs and assigns for ever....

3) James Duke of York ... doth grant, bargain, sell, release and confirm unto the said John Lord Berkley and Sir George Carteret, their heirs and assigns for ever, all that tract of land adjacent to New England, and lying and being to the westward of Long Island, and Manhitas Island and bounded on the east part by the main sea, and part by Hudson's river, and hath upon the west Delaware bay or river, and extendeth southward to the main ocean as far as Cape May at the mouth of the Delaware bay; and to the northward as far as the northermost branch of the said bay or river of Delaware, which is forty-one degrees and forty minutes of latitude, and crosseth over thence in a strait line to Hudson's river in forty-one degrees of latitude; which said tract of land is hereafter to be called by the name or names of New Caeserea or New Jersey: and also all rivers, mines, mineralls, woods, fishings, hawking, hunting, and fowling, and all other royalties, profits, commodities, and hereditaments whatever, to the said lands and premises belonging or in any wise appertaining....

Lesson Ideas - Identify the places mentioned in this agreement and locate them on a map of the region. How do you think native peoples felt about this exchange?

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Social Studies Standards

There are several systems for identifying key social studies concepts and understandings. In general, these systems share a belief that students should reexamine basic ideas from different vantage points throughout a curriculum. In the approach developed by the National Council for the Social Studies (NCSS), concepts are called *thematic strands*. The New Jersey and New York State Education Departments have independently developed similar lists of instructional goals or standards. To support the work of social studies classroom teachers, articles and lesson ideas published in *Social Science Docket* will identify relevant standards-related social studies goals.

National Council for the Social Studies Thematic Strands

1. Culture- ways that human groups learn, create, and adapt, in order to meet their fundamental needs and beliefs they develop to explain the world.
2. Time, Continuity, and Change- ways that human groups locate themselves historically.
3. People, Places, and Environments- the influence of geography on human cultures and history.
4. Individual Development and Identity- relationships between the ways that people perceive themselves and their membership in social groups.
5. Individuals, Groups, and Institutions- roles played by social institutions like schools and families in a society and their impact on individuals and groups.
6. Power, Authority, and Governance- ways that individuals and societies make decisions about rights, rules, relationships, and priorities.
7. Production, Distribution, and Consumption- ways that individuals and societies make decisions about the things people need to survive and how they will be provided.
8. Science, Technology, and Society- methods and tools used by people to produce and distribute what they need and want within an economic system.
9. Global Connections- the increasingly important and diverse relationships between societies.
10. Civic Ideals and Practices- the relationship between the expressed beliefs of a society and the implementation of these beliefs in actual practice.

Source: National Council for the Social Studies. (1994). *Expectations of Excellence: Curriculum Standards for Social Studies. NCSS Bulletin 89*. Washington DC: Author.

New Jersey Social Studies List Of Standards

1. All students will learn democratic citizenship and how to participate in the constitutional system of government of the United States.
2. All students will learn democratic citizenship through the humanities, by studying literature, art, history and philosophy, and related fields.
3. All students will acquire historical understanding of political and diplomatic ideas, forces, and institutions throughout the history of New Jersey, the United States, and the world.
4. All students will acquire historical understanding of societal ideas and forces throughout the history of New Jersey, the United States, and the world.
5. All students will acquire historical understanding of varying cultures throughout the history of New Jersey, the United States, and the world.
6. All students will acquire historical understanding of economic forces, ideas, and institutions throughout the history of New Jersey, the United States, and the world.
7. All students will acquire geographical understanding by studying the world in spatial terms.
8. All students will acquire geographical understanding by studying human systems in geography.
9. All students will acquire geographical understanding by studying the environment and society.

New York Learning Standards for Social Studies

1. History of the United States and New York. Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in the history of the United States and New York.
2. World History. Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning point in world history and examine the broad sweep of history from a variety of perspectives.
3. Geography. Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live -- local, national, and global -- including the distribution of people, places, and environments over the Earth's surface.
4. Economics. Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the United States and other national economies, and how an economy solves the scarcity problem through market and nonmarket mechanisms.
5. Civics, Citizenship and Government. Students will use a variety of intellectual skills to demonstrate their understanding of the necessity for establishing governments; the governmental system of the United States and other nations; the United States Constitution; the basic civic values of American constitutional democracy; and the roles, rights, and responsibilities of citizenship, including avenues of participation.

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The Meaning of Freedom in the Modern World

by Alan Singer, editor, Social Science Docket

Our goal is to have every issue of Social Science Docket include an essay on a key social studies concept that will stimulate responses from readers and debate in the New Jersey and New York Councils for the Social Studies. In this issue, the concept is "Freedom." Members of the councils and other readers are invited to reply. Discussion of this topic will continue in the Summer-Fall issue of Social Science Docket. We also welcome more extended reviews of the books discussed in this essay.

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Global Connections. Power, Authority, and Governance.
In order to achieve New York and New Jersey social studies curriculum standards students will:

- understand the development and connectedness of Western civilization and other civilizations and cultures in many areas of the world and over time
- analyze historic events from around the world by examining accounts written from different perspectives
- understand the broad patterns, relationships, and interactions of cultures and civilizations during particular eras and across eras
- analyze changing and competing interpretations of issues, events and developments throughout world history.
- identify historical problems, pose analytical questions or hypotheses, research analytical questions or test hypotheses, formulate conclusions or generalizations, raise new questions or issues for further investigation
- interpret and analyze documents and artifacts related to significant developments and events in world history
- plan and organize historical research projects related to regional or global interdependence

For centuries, philosophers (inside and outside of high school social studies classrooms) have struggled with defining the meaning of freedom and tracing its historical development. In the United States, most citizens have accepted some social restraints on their actions, though they frequently disagree over what the limits should be. Libertarians identify freedom with the absolute right of individuals to control their own lives and want sharp restrictions on the power of government to interfere with the social and economic market place. On the other hand, religious conservatives often want governments to severely limit the options available to women who want to terminate pregnancies and oppose extending certain legal rights, including health benefits for partners and the right to marry the person they choose, to homosexuals.

The debate over the meaning of freedom is not restricted to the United States. In communist countries such as China and the former Soviet Union, freedom was defined as a collective or social value. Individual choices were circumscribed in order to achieve the more egalitarian distribution of goods and services like education and health care. In some contemporary Islamic nations, individual freedom must conform to religious practices. Individual behavior is also restricted by religious belief in Israel on the Jewish Sabbath and religious holidays and in some communities in the United States on Sundays because of Christian beliefs.

In *Freedom: Freedom in the Making of Western Culture* (1991), Orlando Patterson declared that "today freedom stands unchallenged as the supreme value of the Western world (ix)." However, he also acknowledged a problem with discussions of the meaning of freedom, because "like love and beauty, (it) is one of those values better experienced than defined...Nearly everyone in the Western world worships freedom and will declare herself willing to die for it. Like all intensely held beliefs, it is assumed to be so self-evident that there is no need for explicitness" (1).

Patterson believes that what the contemporary world understands by the concept of freedom is actually a three part composite of ideas that initially emerged in ancient Greece and have developed during the last two millennium of western history. His book traces the idea of freedom in Western civilization and seeks to identify its survival and evolution in different historical epochs.

Patterson identifies the three ideas associated with our modern concept of freedom as "personal", "sovereignal" and "civic" freedoms. He believes these ideas can be in conflict within any given society, making human freedom a matter of degree, rather than an absolute value.

According to Patterson, personal freedom means not being coerced by individuals or governments and having the ability, within acceptable limits, to "do as one pleases." Sovereignal freedom can mean the ability

to restrict the personal freedom of others in order to enhance your own economic or social benefits. This includes the power of the master over the slave and of the capitalist over the worker. Contradictions between personal and sovereignal freedom explain how the Southern states could secede from the United States in defense of both freedom and slavery.

Patterson describes civic freedom as "the capacity of adult members of a community to participate in its life and governance." This concept of freedom implies a political community with "clearly defined rights and obligations for every citizen." Patterson points out that some societies in the past (e.g., Greece and Rome) have valued personal and sovereignal freedom, but have restricted civic freedom to narrowly defined groups of the elite. Other societies, especially tribal communities, have permitted general male participation in governance. However, because of the weight of custom, they have severely circumscribed the ideas and behaviors of members.

In *The Story of American Freedom* (1998), Eric Foner examines the historical development of freedom in the United States. Foner joins Patterson in arguing that freedom must be understood as a complex of values that have changed over time. However, he is more concerned with examining conflict over the meaning of freedom than in tracing its lineage. According to Foner, "at different periods of American history different ideas of freedom have been conceived and implemented" and "the clash between dominant and dissenting views has constantly reshaped the idea's meaning" (xv). Americans have witnessed the expansion of both participation and the protection of individual rights, not through the evolution of an idea, but as a result of two centuries of political struggle for equality and justice. Foner concludes that "over the course of our history, American freedom has been both a reality and a mythic ideal -- a living truth for millions of Americans; a mockery for others. For some, freedom was a birthright taken for granted. For others, it is 'not a gift, but an achievement...'" (xxi). Foner wants students to recognize that the history of American freedom includes both significant accomplishments and major failures. It is a continuing story, and within limits, "we can decide for ourselves what freedom is" (332).

A different perspective on the idea of freedom is offered by Nobel Prize winning economist, Amartya Sen. His concern is substantive (quality of life), rather than limited procedural, freedom (voting). Sen believes there is a fundamental relationship between individual and political freedom and economic development, with the "expansion of freedom" serving as both "the primary end and the principal means of development." Sen argues that a meaningful concept of freedom for the twenty-first century cannot separate political rights from the opportunity to have an education, receive adequate health care and live in safety. Any society that calls itself free must insure that its citizens enjoy this broader substantive freedom. He is critical of a wealthy country like the United States, where life expectancy, child mortality and the availability of health care differ markedly for different racial and ethnic groups (96-98).

Significantly, Sen also disagrees with traditional communist regimes that limited democratic rights in the name of promoting economic development. He argues that the suppression of personal and civic freedom, whether perceived of as temporary or not, undermined the ability of those societies to respond to the needs of their citizens, limiting both procedural and substantive freedom. Sen believes that in recent human history, famines were the result, not of food shortages, but the failure of governments to respond to human needs under dire circumstances. They were most likely to occur "under dictatorial regimes because people in authority did not feel the obligation to respond to public opinion or market conditions (164-175).

Defining freedom in the modern world is complicated. The activities that follow are designed to help high school students explore the complex meaning of freedom. The first activity provides students with a series of definitions of freedom from the past and present. It asks students, working either individually or in groups, to evaluate the definitions and arrive at their own. The second activity uses Amartya Sen's idea of substantive freedom to help students critically evaluate international ratings presented in Freedom House's 1999-2000 survey *Freedom in the World*. Again, students can work either individually or in groups.

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H.S. Level Learning Activity- What is the Meaning of Freedom?

Examine the chronological list of quotations about freedom and complete 1-4.

1. Which statement(s) about freedom do you agree with? disagree with? Explain.
2. Do any of these authors appear to disagree with each other? Explain.
3. Which statement about freedom comes closest to your own beliefs? Explain.
4. Write your own twenty-first century definition of freedom.

Follow-up assignment: Locate and explain other definitions of freedom.

Euripides, Greek dramatist (484-406 BC). "Greeks were born to rule barbarians,... not barbarians to rule Greeks. They are slaves by nature; we have freedom in our blood."

Marcus Tullius Cicero, Roman statesman (106-43 BC). "Freedom is participation in power."

Christian New Testament, Galatians, 5:1. "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery.

Samuel Adams, American revolutionary leader (1771). "The truth is, all might be free if they valued freedom, and defended it as they ought."

James Madison, United States President (1788). "I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations."

Lord Acton, English historian (1877). "Liberty, next to religion, has been the motive of good deeds and the common pretext of crime, from the sowing of the seed at Athens. . . At all times sincere friends of freedom have been rare, and its triumphs have been due to minorities."

Rosa Luxemburg, German socialist (circa 1900). "Freedom is always freedom for the man who thinks differently."

Rabindranath Tagore, Indian philosopher (1861-1941). "He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them. He who builds walls to create exclusion for others builds walls across his own freedom. He who distrusts freedom in others loses his moral right to it."

Woodrow Wilson, United States President (1913). "American industry is not free, as it once was free; American enterprise is not free; the man with only a little capital is finding it harder to get into the field, more and more impossible to compete with the big fellow. Why? Because the laws of this country do not prevent the strong from crushing the weak."

Franklin D. Roosevelt, United States President (1934). "The freedom guaranteed by the Constitution is freedom of expression and that will be scrupulously respected - but it is not freedom to work children, or to do business in a fire trap, or violate laws against obscenity, libel and lewdness."

Franklin D. Roosevelt, United States President (1941). "(W)e look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression - everywhere in the world. The second is the freedom of every person to worship God in his own way - everywhere in the world. The third is freedom from want - which...means economic understanding.... The fourth is freedom from fear, which means...a world-wide reduction of armaments..."

Theodor Adorno, 20th century philosopher (circa 1950). "People have so manipulated the concept of freedom that it finally boils down to the right of the stronger and richer to take from the weaker and poorer whatever they have left."

Martin Luther King, Jr., American Civil Rights leader (1963). "We know through painful experience that freedom is never voluntarily given by the oppressor. It must be demanded by the oppressed.... Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro."

Ronald Reagan, United States President (1985). "We stand on the threshold of a great ability to produce more, do more, be more. Our economy is not getting older and weaker, it's getting younger and stronger; it doesn't need rest and supervision, it needs new challenge, greater freedom. And that word - freedom - is the key to the Second American Revolution we mean to bring about.... Let us resolve that we will stop spreading dependency and start spreading opportunity; that we will stop spreading bondage and start spreading freedom."

Rudolph Giuliani, Mayor, New York City (1994). "Freedom is about authority. Freedom is about the willingness of every single human being to cede to lawful authority a great deal of discretion about what you do and how you do it."

H.S. Level Learning Activity: The Map of Freedom, 2000

The *Map of Freedom* reflects the findings of Freedom House's 1999-2000 survey *Freedom in the World*. The survey rates each country on a seven-point scale for both political rights and liberties (1 represents the most free and 7 the least free) and then divides the world into three broad categories: "Free" (countries whose ratings average 1-3); "Partly Free" (countries whose ratings average 3-5.5); and "Not Free" (countries whose ratings average 5.5-7). The ratings are not merely assessments of the conduct of governments. Rather, they are intended to reflect the reality of daily life. According to Freedom House, in "Free" countries, citizens enjoy a high degree of political and civil liberties.

The following countries are among those listed as "Free" in the survey by Freedom House:
Africa: South Africa; Asia: India, Philippines; South America and the Caribbean: Dominican Republic, El Salvador, Guyana, Jamaica: Europe (former Soviet bloc): Poland.

Activities

1. Examine the chart below assembled from information provided by Freedom House (www.freedomhouse.org), the CIA World Factbook (www.odci.gov/cia/publications/ factbook), and UNESCO (unescostat.unesco.org). What can we learn about a country from this information?
2. Locate the countries listed on the chart on a world map.
Check out the website (www.lib.utexas.edu/libs/pcl/map_collection/map_collection.html).
3. Many of the countries called "Free" in this survey have a history of dictatorship and social inequality and some are very poor. In your opinion, can people in living the countries listed above be considered "Free" in a meaningful sense? Explain.
4. For a point of comparison, the same information is provided for the United States and Japan, two major economic powers that are also considered "Free" countries and China, Cuba, and Saudi Arabia, nations that received "Not Free" ratings from Freedom House. Do you believe the Freedom House ratings accurately describe the level of freedom in these countries? Explain.

Country	Political/ Civil Liberty	Population	% Literate Male/Female	% Unemployed/ Average Income (U.S. Dollars)	Birth Rate/ Infant Deaths (per 1,000)	Life Expectancy (Years)
China	7 / 6	1,246,871,451	90 / 73	8-10% / $3,100	15.0 / 43.3	69.9
Cuba	7 / 7	11,096,395	96 / 95	6.8% / $1,560	12.9 / 7.8	75.7
Dominican Republic	2 / 3	8,129,734	82 / 82	16% / $5,000	25.9 / 42.5	70
El Salvador	2 / 3	5,839,679	73 / 70	7.7% / $3,000	26.1 / 23.3	70
Guyana	2 / 2	705,156	99 / 97	12% / $2,500	18.2 / 48.6	61.8
India	2 / 3	1,000,848,550	66 / 38	NA / $1,720	25.3 / 60.8	63.4
Jamaica	2 / 2	2,652,443	81 / 89	16.5% / $3,300	20.2 / 13.9	75.6
Japan	1 / 2	126,182,077	99 / 99	4.5% / $23,100	10.4 / 4.0	80.1
Philippines	2 / 3	79,345,812	95 / 94	9.6% / $3,500	27.8 / 33.8	66.5
Poland	1 / 2	38,608,929	99 / 98	10% / $6,800	10.6 / 12.7	73
Saudi Arabia	7 / 7	21,504,613	72 / 50	NA / $9,000	37.3 / 38.8	70.5
South Africa	1 / 2	43,426,386	82 / 82	30% / $6,800	25.9 / 51.9	54.7
United States	1 /1	272,639,608	99 / 99	4.5% / $31,500	14.3 / 6.3	76.2

Note: Many figures are estimates and governments may use different definitions when reporting data. NA means information is not available.

Middle Level Learning Activity (Grades 5 and 6)

Standard of Living Around the World: Linking Economics And Freedom

by Andrea Libresco

In the Oceanside, New York school district, teachers introduce students to geography, political systems, economics, technology and culture of the Western and Eastern hemispheres at the beginning of the year in grades 5 and 6. Essential questions guiding this unit are: What are the important geographic, political, economic, technological and social-cultural issues affecting the hemisphere today? How well are these issues being addressed?

AIM: How does standard of living influence a nation's level of freedom?
GOALS: Students will be able to:

- define standard of living.
- identify and describe factors that measure standard of living.
- research and graph standard of living data for different countries.
- analyze and evaluate standard of living data for different countries.
- discuss the relation of economic conditions to freedom for people in a nation.
- discuss and take action on raising the standard of living for the world's children.

KEY QUESTIONS: Which factors do you feel are the most important in evaluating the standard of living of a country?
If a nation is a democracy, but its people have a low standard of living, how free are its people? Do they have the same range of choices as people living in a country with a high standard of living?
To what extent is standard of living a factor in evaluating the level of freedom in a country? Should political freedom be the only index of analysis?
How can people in other countries help to raise the standard of living in developing nations?
ACTIVITY 1: Ask students what factors they would consider important when choosing a country in which to live. Students should be able to derive most of the ideas, if not the terms, on the sheet. Elicit formal definitions.
ACTIVITY 2: Students research standard of living statistics and record information on data collection sheet or on a spread sheet on the computer. After everyone looks up the USA together, pairs of students research other countries and share information with the class. Students graph findings by hand or using a spreadsheet program.
ACTIVITY 3: In pairs, students analyze their findings, discovering which countries have the highest and lowest standards of living and explain how they arrived at these judgments.
ACTIVITY 4: Students discuss how countries with the low standards of living can improve the lives of their people. Students create political cartoons illustrating the worldwide disparity in standard of living.
ACTIVITY 5: Students discuss what they can do to help improve living conditions in other countries. The class will select an action project where they act on the issues raised in their discussion: participating in Trick-or-Treat for UNICEF; supporting Doctors Without Borders; boycotting products from companies which exploit workers.

Comparing Statistics (GNP- Gross National Product; HDI- Human Development Index)

Country	Population Density	Literacy Rate	Per Capita GNP	% Pop. Under 15	Life Expectancy	HDI
U.S.A.						
Japan						
China						
India						
Bangladesh						
Nigeria						
Somalia						
England						
Sweden						
Russia						

Special Section: Great Irish Famine Curriculum

The New York State Education Department is preparing Human Rights curricula to promote the study of the enslavement of African peoples in the Americas, Nazi efforts to exterminate European Jewry during World War II, and the Great Irish Famine. This special section of Social Science Record is based on material prepared for the New York State Great Irish Famine curriculum guide. A special section on Slavery with a focus on New York and New Jersey, including documents, articles and lesson ideas is scheduled for the Summer 2001 issue. The European Holocaust will be the focus of a special section in the Winter, 2002 issue. For information about submitting articles and lessons for these special sections, contact Alan Singer at CATAJS@Hofstra.edu.

The deadline for submitting articles for the Summer 2001 issue is March 1, 2001.

The deadline for submitting articles for the Winter 2002 issue is October 15, 2001.

In 1997, the people of Ireland and of Irish descent around the world observed the 150th anniversary of the worst year (1847) of the Great Irish Famine, a catastrophe precipitated by a fungus that destroyed the potato harvests of 1845, 1846, 1848 and 1849. The consequences of the Great Irish Famine altered more than the course of Irish history; the Irish Diaspora changed the shape of world history, especially that of the United States, Canada, Australia and England. In the 1990 federal census, 44 million Americans voluntarily reported their ethnicity as Irish. Irish immigrants and Irish-Americans have made significant contributions to every phase of American life, including politics, labor, sports, religion, arts, entertainment, and business.

The Great Irish Famine occurred in a period where England, countries in continental Europe, and the United States were developing politically and industrially into modern states. The famine challenged the British government, international humanitarian organizations and philanthropic private individuals to provide aid to massive numbers of poor Irish, many living in remote areas, who were suffering from starvation and famine-related disease.

Perhaps the most compelling reason to study the Great Irish Famine is that hunger and homelessness are still with us; that there is want in a world of wealth. The famine's legacy has affected the psyches of the Irish and the Irish of the Diaspora teaching us that distress and dislocation have long-term consequences on its victims and its descendants. The lessons of the Great Irish Famine have a claim on our fundamental humanity; they remind us that we have an opportunity to help our neighbors who face similar suffering. Students studying the Great Irish Famine in the context of other famines will develop a better understanding of the factors which contribute to famine in today's world and will, as a result, become actively concerned about the human right to adequate nourishment.

This special section of Social Science Record follows up on articles previously published by the New York State Council of Social Studies in the February 2000 issue of Time and Place, 30 (3). the New York State Great Irish Famine curriculum was also featured in Social Education's Middle Level Learning supplement in September/October , 2000. Material based on the New York State Great Irish Famine Curriculum is available at www.geocities.com/hsse.geo.

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Addressing Controversial Historical Issues through the study of the Great Irish Famine

by Maureen Murphy, Maureen McCann Miletta and Alan Singer

N.C.S.S. Thematic Strands: Culture. Time, Continuity, and Change. Global Connections. Power, Authority, and Governance. Production, Distribution, and Consumption. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- define culture and civilization, explaining how they developed and changed over time. Investigate the various components of cultures and civilizations including social customs, norms, values and traditions; political systems; economic systems; religions and spiritual beliefs; and socialization or educational practices
- understand the development and connectedness of Western civilization and other civilizations and cultures in many areas of the world and over time
- analyze historic events from around the world by examining accounts written from different perspectives
- understand the broad patterns, relationships, and interactions of cultures and civilizations during particular eras and across eras
- analyze changing and competing interpretations of issues, events and developments throughout world history.
- analyze the roles and contributions of individuals and groups to social, political, economic, cultural and religious practices and activities
- explain the dynamics of cultural change and how interactions between and among cultures has affected various cultural groups throughout the world
- examine the social/cultural, political, economic and religious norms and values of Western and other world cultures.

Studying about the Great Irish Famine provides teachers and students with an opportunity to explore controversial issues in global history. Our approach in the Great Irish Famine curriculum is to emphasize the complexity of history by presenting multiple perspectives about the causes and significance of events. The Great Irish Famine Curriculum guide makes available to teachers and students a variety of primary and secondary source documents and lesson plans. Questions and activities that accompany the documents and lessons encourage students to think, write and speak as historians, to analyze historical material, to question their assumptions, to gather and organize evidence before reaching conclusions, to discover connections between events, to recognize parallel developments that may not be directly related, and to realize that conclusions are subject to change as new evidence and more integrative theories emerge. As they study about the Great Irish Famine students should come to realize that historians do not have all the answers about the past or present and that they do not always agree.

The Great Irish Famine curriculum guide gives students and teachers an opportunity to examine a number of essential social studies and historical questions that are also major components of the New York State Social Studies Learning Standards. Examples of essential questions include, a) "Are there historical or philosophical connections between Slavery and the African Slave Trade, the Great Irish Famine, and the European Holocaust, subjects that are focal points in the New York State Human Rights curriculum, but which happened in different eras?"; b) "What are the relationships between these events and broader historical developments?"; c) "What types of injustice and oppression constitute genocide?"; d) "Is there such a thing as human nature, and if so, what is it?"; e) "Why have some groups of people been victimized in the past?"; f) "How do people survive, resist, and maintain human dignity under inhumane circumstance?"; g) "Why do some people become rescuers while others collaborate with oppressors?"; h) "Should historians assign blame for historical events?"; i) "Should a focus for historians be identifying individuals or groups as villains or should it be examining the social, economic and political systems that generate human rights violations?"; j) "What criteria, if any, should be used to evaluate actions by individuals, groups, and societies?"; k) "Who should be considered citizens of a country and what rights and responsibilities should accompany citizenship?"; l) "What are the relationships between history and geography?"; and, m) "When should the cause of a catastrophe be consider an act of nature and when should it be considered the responsibility of human institutions?"

Following is a discussion of some historical controversies that can help teachers think about issues

related to the Great Irish Famine before they begin to examine specific lessons and documents.

A Point of View about History

The definition of history is complicated because it refers to a series of distinct but related ideas: (a) events from the past -- "facts," (b) the process of gathering and organizing information from the past -- historical research, (c) explanations about the relationships between specific historical events, and (d) broader explanations or "theories" about how and why change takes place. In other words, history is simultaneously the past, the study of the past, explanations about the past, and explanations about human nature and the nature of society.

The pedagogy that informs the organization of the social studies lesson material in the Great Irish Famine Curriculum Guide draws on this broad understanding of history. It is not a list of facts to memorize though it tries to incorporate a considerable amount of historical information. While we believe that drawing conclusions about the past is a vital part of the historical process, we try not to make a narrow ideological presentation. We hope the material in this guide allows room for widespread debate and promotes a broad dialogue on what makes us human and what is the responsibility of society.

To achieve these goals, we are offering a document-based curriculum guide for social studies lessons that is organized to promote an inquiry approach to learning history. We want students and teachers to become historians, to sift through the past, to examine different data and interpretations, and to draw their own conclusions based on a variety of evidence.

We also recognize that teachers play the crucial role in the creation of curriculum because they choose the material that will ultimately be presented in their classrooms. We want to facilitate, not usurp this function. Instead of dictating what should be taught, the curriculum guide offers teachers a broad range of primary source documents, interpretive passages, worksheets, literary resources, and individual and group projects.

Drawing Connections between Historical Events

Study of the Great Irish Famine is part of a New York Human Rights curriculum that includes study of Slavery in the Americas and the Atlantic Slave Trade and the World War II era European Holocaust. Part of the task confronting teachers is to help students examine potential connections and/or parallels between these historical events. This involves students in exploring theories of historical change and ideas about human nature, culture and civilization, the role of government, and the political and economic organization of societies.

A difficulty in making direct comparisons between these events is that they happened in different historical eras, had different goals, and occurred in different social and economic systems. While studying Slavery and the Atlantic Slave Trade, students need to examine and understand the magnitude and specific historical context of a system that, between 1500 and the end of the nineteenth century, enslaved millions of Africans and transported them across the Atlantic Ocean to the Americas where they and their descendants were defined as non-humans and were expected to provide unpaid labor in perpetuity. Historians have argued that this system of human exploitation played a central role in European colonial expansion around the world and that the labor of enslaved Africans was crucial to the development of commercial capitalism and the start of the industrial revolution.

On the other hand, while the social, political, and economic conditions that contributed to both the Great Irish Famine and the European Holocaust had deep historical roots, these events happened in a much narrower time frame and a more restricted locale and had different impacts on the affected peoples. The first year of the Great Irish Famine was 1845, the last failure of the potato crop was in 1849, and famine-related deaths tapered off by 1852. The famine occurred in part of the United Kingdom, the most powerful and prosperous country during the early part of the industrial era, and while Ireland suffered from a severe population decline during this period, most of it was the result of emigration rather than death.

The European Holocaust is generally studied in connection with the growth of Nazi ideology and power in Germany prior to and during World War II. It was precipitated by a culturally, technologically and industrially advanced nation that in the middle of the twentieth century sought to exterminate an entire group of people.

A problem teachers should consider when comparing these events is that historians prefer to limit the use of historical terms to specific, relatively narrow, historical contexts. These distinctions may or may not be appropriate in elementary, middle or high school social studies lessons. Examples of terms with complex and changing meanings that also have narrower technical definitions are racism and imperialism.

Racism is popularly used to define any form of prejudice or discrimination that is based on the belief that some hereditary groups are superior or inferior to others. In the United States during the era of slavery, enslaved Africans were defined as chattel, a non-human form of property, any person with a single African ancestor was considered non-white, and in the south,

laws were passed to prevent manumission (the freeing of slaves). In Nazi Germany an effort was made to apply quasi-scientific notions of genetics and Social Darwinism to outlaw racial mixing between Aryans (Germans) and people who were deemed to be racially inferior, particularly Jews. In both situations, Africans and Jews were subject to severe restrictions and could not legally change their racial classification.

English observers of the Irish before and during the famine also describe the Irish as an inferior race and often argue that their inferiority was the primary reason for the devastation caused by the famine. However, the focus in these documents tends to be on the culture, religion, and work habits of the Irish, rather than their biological heredity. Some observers even suggest that if the Irish renounce their way of life and live like Englishmen, they will no longer be racially inferior. In this view of race, which is different from the ones employed in the United States during the era of slavery and in Nazi Germany, it is possible for individuals and entire groups to change their racial status. Students need to examine similarities and differences in the way the term racism is used in different settings and to decide where and when they believe it is applicable.

Imperialism generally is used to describe empire-building and the exploitation of one nation over another to obtain economic, military and political benefits. In its broadest sense, it includes colonialism, the practice of creating permanent settlements in other lands, and mercantilism, the regulation of colonial economies to benefit the dominant power. It has also been used to describe the relationship between a dominant group that holds political power in a country and ethnic minorities that are subject to their power. Using this general definition, the term imperialism can be used to describe the historic relationship between England and Ireland.

Historians, however, tend to differentiate between forms of national domination, especially during different historical periods. The term imperialism and the designation "Age of Imperialism," are often reserved for describing the expansion of European influence in Africa and Asia as European nationalism and the needs of industrial economies spurred competition for markets and raw materials between 1870 and the start of World War I. Classroom teachers

The Bogtrotters. A British cartoon portraying the Irish poor as animal-like and uncivilized. From the collection of Nick Robinson. Courtesy of National Library of Ireland print collection.

need to consider whether making this type of distinction will be meaningful for their students, and if so, how best to address it.

Addressing the Political Debate

The meaning of the Great Irish Famine has been contested by political activists and historians from the 1850s to the present day. The Great Irish Famine has been the source of nationalist anger, a historical problem to be coolly dissected and demythologized, and a reminder of the realities of hunger and poverty in the modern world. Mary Robinson, the former President of the Republic of Ireland argues that reflection on the Great Irish Famine should spur action to prevent similar catastrophes in the present and future. We hope the Great Irish Famine Curriculum Guide will promote discussion about access to food and health care as human rights, and an examination of the responsibility of governments to meet the needs of people in modern, democratic, industrial and post-industrial societies, topics that are fundamental parts of the New York State Social Studies Standards and the Economics and Participation in Government curricula.

A highly contentious political debate is over whether or not the government of Great Britain consciously pursued genocidal policies designed to depopulate Ireland through death and emigration. While we do not believe that British policies during the Great Irish Famine meet the criteria for genocide established by the United Nations (1951) in a treaty signed by the United States, we believe it is a legitimate subject for discussion.

One way to approach the political debates is to explore the differences between the goals of political activists and historians. The primary concern of activists is to win support for their political position in an effort to bring about political, social and economic changes in society. While historians also have political views and goals, their professional commitment requires that they examine events from multiple perspectives and that they hold themselves to a higher standard when they draw conclusions based on evidence. As students read excerpts from primary source documents and interpretations of the causes of the Great Irish Famine and the reasons for British policies, they need to consider the following questions: a) "Is this commentator writing as a political activist or an historian?"; b) "What is her/his point of view about the Great Irish Famine and other events in Irish history?"; c) "Does her/his point of view aid in their examination of events or interfere with their analysis?"; d) "How could the argument be made more effective?"; and e) "Can someone be impartial when researching and writing about a topic like the Great Irish Famine?"

The authors of the Great Irish Famine Curriculum acknowledge that we have individual, and a collective, points of view, and we recognize that our views influence our interpretations of famine history, and the way we selected documents, organized lessons, and framed questions. In general, we believe the Great Irish Famine was the result of multiple causes, including a natural ecological disaster, rapid population growth, religious and cultural prejudice, a British imperial ideology that legitimized colonialism, government relief programs that were inadequate to the magnitude of need, and policies that favored English political and economic interests, especially the interests of emerging English industrial capitalism. To limit the impact of our biases on the curriculum guide, international committees of historians, literary scholars, and educators, reviewed the package at different stages in its development. We do not expect all teachers and students to share our conclusions. Hopefully the documents will enable people to discuss alternative explanations and reach their own conclusions.

Significance of Religion

The United States has a long and valued tradition of a "wall of separation" between Church and State. This tradition, and the laws that support it, protects religious beliefs and church organizations from government regulations that might be used to stifle religious practice. They also prevent powerful religious groups from determining government policies, gaining unfair advantages, or stigmatizing families who choose not to believe.

In public education, the wall of separation has been redefined over the years. It now means that public schools cannot sponsor Bible readings or prayers and cannot present one set of religious beliefs as a norm that every moral person should follow. However, while public schools cannot teach religion, teachers are free to, and in some cases expected to, teach about religion.

Because of the importance of the wall of separation, many public school teachers hesitate to teach about religion. They fear that adherents to these beliefs might feel they are being presented incorrectly, or that people from other religious backgrounds, or people who reject all religions, will object to what their children are being taught. This presents a dilemma when teaching about Ireland and the Great Irish Famine, because the history and culture of Ireland cannot be separated easily from the religious beliefs of the people of Ireland. In many parts of the world, the mid-nineteenth century was a profoundly religious era when people were concerned about their salvation and that of

others. While their beliefs were genuinely held, occasionally their zeal led them to adopt attitudes which today would be regarded as evidence of bigotry and religious prejudice.

We have tried to address these issues in the Great Irish Famine Curriculum Guide in two ways. First, we acknowledge the complexity of the matter of religion in famine historiography and address that complexity in our examination of the way Irish of different religious traditions responded to the famine crisis. Roman Catholic institutions, leaders, and practices played a major role in the daily life of most Irish, in resistance to British colonialism, and in providing support during the famine years. Customs, oral traditions and folk arts reflect religious heritage. Rather than ignoring important aspects of Irish culture and history, we think the role of religion in Irish life should be examined. Students on all grade levels can use an examination of religion in Irish life to help them explore the role of religion in human history and why groups of people have often expressed their most fundamental values and beliefs through religion.

Second, the Great Irish Famine Curriculum Guide does not demonize Protestants as proselytizers. It pays tribute to rescuers from all religious denominations who aided in relief efforts. Some Protestant denominations, especially the Quakers, played a crucial role in providing famine relief. While the authors believe that anti-Catholic prejudice played a major role in justifying injustice, lessons encourage students to explore the role of religious and cultural prejudice in the joint history of Ireland and Great Britain and to draw their own conclusions.

Validity of Sources

The historical reliability of some of the material presented in this curriculum guide has been challenged, either because of its point of view, or because of its clouded origins. Instead of removing these documents, we want teachers and students, acting as historians, to evaluate their validity and historical significance. For example, John Mitchel and Charles Trevelyan are political leaders who are either attacking or defending British government policies. Readers must take that into account when evaluating their explanation of events. Newspaper accounts also contain political and social biases.

The authenticity of some famine journals have been challenged. Critics question whether Gerald Keegan's diary, first published in 1895, is an actual historical account or a work of fiction. Because of the intensity of debate surrounding the Keegan diary, and because other, better established, primary source documents are available for examination, we decided not to include excerpts from the Keegan diary.

An Evicted Tenant Farmer. From *the Illustrated London News*. Courtesy of National Library of Ireland print collection.

Global Perspective

In designing the Great Irish Famine Curriculum Guide, we decided that a narrow focus on the events between 1845 and 1852 did a disservice to history, students, and the victims of the Great Hunger. We have tried to place events in a broad global context, while developing lesson material that fits into the New York State 9th and 10th grade Global History calendar and can be used in Language Arts and Literature and Arts education classes.

The historical narrative begins with the origins of Ireland and the Irish and early ties between Ireland and Great Britain. The guide makes it possible to include sections on Ireland in the study of the Colombian Exchange, colonialism, early industrialization, the development of modern economic thought, the growth of 19th century imperialism, 19th century trans-Atlantic migration, the origins of the modern state, United States history, and instances of famine in the world today.

Because of our concerns with examining essential social studies and historical questions, connecting the history of Ireland to other events in the past and present, and exploring themes in the New York State Social Studies Learning Standards, the guide concludes with a section that addresses the United Nations Convention on the Prevention and Punishment of the Crime of Genocide and other human rights issues in global history and the contemporary world.

HIGH SCHOOL LESSON IDEA - Grade Level 10.
AIM QUESTION: Why study about the Great Irish Famine, 1845-1852?
SOCIAL STUDIES STANDARDS:
World History: Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history, and examine the broad sweep of history from a variety of perspectives.
Geography: Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live -- local, national and global -- including the distribution of people, places and environments over the Earth's surface.
Economics: Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the U.S. and other national economies, and how an economy solves the scarcity problem through market and non-market mechanisms.

TEACHER BACKGROUND:

Study of the Great Irish Famine allows students to explore a number of essential social studies questions related to the causes of events and the responsibility of government to respond to them. No one knows exactly how many people died in Ireland's great Famine of 1845-52, but in a population of more than eight million people, the death count reached at least one million. Another million and a half people emigrated. This human disaster occurred within the jurisdiction of Great Britain, the richest and most industrially advanced empire in the world at that time. According to historian Christine Kineally in an article in Natural History magazine (January 1998), "the potato blight was an ecological disaster that struck Ireland when it was particularly vulnerable. But what transformed the blight into a famine was the failure of the British government, along with landlords and merchants, to meet the challenge and implement effective action." Conditions in Ireland became so bad during the potato famine that according to one report: "Most of the dead were buried in fields or along the roads. The corpse was frequently wrapped with straw ropes and buried in this way without a coffin. . . . Tombstones were not erected as it was difficult to find men with the strength to make the graves. . . . Bodies actually lay unburied by hedges for rats soon devoured the flesh and only the skeleton remained. During the famine people died from a variety of causes, though relatively few from actual starvation. Most were felled by relapsing fever, typhus, dysentery, and cholera. Their vulnerability to these diseases made worse by hunger, inadequate shelter, overcrowding in workhouses, and hard labor on work relief projects.

ASSESSMENT: Student will be able to demonstrate -

- an understanding of cause and effect in history and the ability to support conclusions based on an evaluation of evidence through individual and group writing assignments and during group and class discussions.
- the importance of examining and respecting multiple perspectives when explaining historical events.
- the ability to examine and explain the significance of primary source documents.
- the ability to apply an understanding of explain contemporary problems to explain historical events.

MATERIAL: Activity sheets are prepared for students on different reading levels. Edited documents are primary sources shortened to highlight key points with some definitions included. Adapted documents translate text into language more accessible to students while retaining main ideas, information and at least some sense of the original language. Rewritten documents are completely rewritten, sacrificing language to make meaning accessible to students. Teachers have the option of using differentiated edited, adapted and rewritten text, either with an entire class on any grade level or with selected students.

DO NOW ACTIVITY: Read ACTIVITY A: Excerpts from an editorial in *The London Times*, September 22, 1846, section A, and answer questions 1 and 2.

MOTIVATIONAL ACTIVITY: What contemporary natural disasters do you remember? Hurricanes. Droughts. Storms? Floods? Explain. These kinds of events have been called acts of nature. But the impact of acts of nature are often influenced by the actions of people and governments. For example, a heat wave leads to expanded use of electricity, but failure to plan leads to a blackout. In your opinion, are companies and governments responsible for

"acts of nature"? Do they have a responsibility to plan to prevent widespread disruption, damage, and death? Do they have a responsibility to assist victims and help them survive and rebuild? Explain.

TRANSITIONAL ACTIVITY: Read ACTIVITY A and answer key questions: What caused the destruction of the Irish potato crop? Who does the editorial blame for the Great Irish Famine? What is the editorials view of the Irish response to action taken by the British government? Who else could be considered responsible? How do we decide who is responsible for the Great Irish Famine? What kind of information would you want to examine to help you decide?

ACTIVITY: Student teams read and discuss ACTIVITY B and answer questions 3, 4, 5. Teams report on their views to the class and the full class discusses key questions: Who does the editorial blame for the hardships in Ireland during the Famine? Why does the editorial blame them? In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

SUMMARY QUESTION: In your opinion, why is it important to study the causes and the impact of the Great Irish Famine?

APPLICATION QUESTIONS: In your opinion, do you think there was anything the Irish could have done to become accepted as equal citizens in Great Britain? Explain. In your opinion, what groups in United States history had similar experiences? Explain.
Discuss the contemporary debate over public assistance programs in the United States. What similarities and differences exist with the opinions expressed in this editorial?

HOMEWORK: Act of Nature/Act of Man: Find a Current Events article on a natural disaster in the contemporary world. Summarize the story of the disaster. Explain your opinion on why it can be considered an act of nature, an act of man, or both?

(ACTIVITY SHEET - EDITED VERSION)
A: AN EDITORIAL ON PUBLIC RESPONSE TO THE GREAT IRISH FAMINE. Excerpts from an editorial in *The London Times*, September 22, 1846.
Do Now: Read and answer questions 1 and 2.

Word Bank: calamity - disaster; murmur - whisper; palliate -relieve; afflictions - illnesses.

"The people have made up their minds to report the worst and believe the worst.
Human agency is now denounced as instrumental in adding to the calamity inflicted by Heaven. It is no longer submission to Providence, but a murmur against the Government. The potatoes were blighted by a decree from on high. Such are the thanks that a Government gets for attempting to palliate great afflictions."
Questions
1- Who does the editorial blame for the Great Irish Famine?
2- What is the editorials view of the Irish response to action taken by the English government?

B: Read section B, C and D and answer questions 3, 4 and 5.

Word Bank: indolence - laziness; suffrage - voting; doles - welfare benefits; bonbons- chocolate candy; Celts - Irish; potatophagi - potato lovers; dun - bill.

B) The Government provided work for a people who love it not. It made this the absolute condition of relief. The Government was required to ward off starvation, not to pamper indolence; its duty was to encourage industry, not to stifle it; to stimulate others to give employment, not to outbid them, or drive them from the labor markets. Alas! the Irish peasant had tasted of famine and found that it was good.
C) There are ingredients in the Irish character which must be modified and corrected before either individuals or Government can hope to raise the general condition of the people. It is absurd to prescribe political innovations for the remedy of their sufferings or the alleviations of their wants. Extended suffrage and municipal reform for a peasantry who have for six centuries consented to alternate between starvation on a potato and the doles of national charity! You might as well give them bonbons.

D) For our own parts, we regard the potato blight as a blessing. When the Celts once cease to be potatophagi, they must become carnivorous. With the taste of meats will grow the appetite for them. With this will come steadiness, regularity, and perseverance. Nothing will strike so deadly a blow, not only at the dignity of Irish character, but also the elements of Irish prosperity, as a confederacy of rich proprietors to dun the national Treasury.

Questions

3- Who does the editorial blame for the hardships in Ireland during the Famine?

4- Why does the editorial blame them?

5- In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

(ACTIVITY SHEET - ADAPTED VERSION)

A: AN EDITORIAL ON PUBLIC RESPONSE TO THE GREAT IRISH FAMINE. Based on an editorial in *The London Times*, September 22, 1846.

Do Now: Read and answer questions 1 and 2.

The people have made up their minds to report the worst and believe the worst.

Human actions are now blamed as responsible for adding to the disaster caused by Heaven. It is no longer submission to Providence, but a complaint against the Government. The potatoes were blighted by a decree from on high. Such are the thanks that a Government gets for attempting to relieve great suffering.

Questions

1- Who does the editorial blame for the Great Irish Famine?

2- What is the editorials view of the Irish response to action taken by the English government?

B: Read section B, C and D and answer questions 3, 4 and 5.

B) The Government provided work for a people who love it not. It made this the absolute condition of relief. The Government was required to ward off starvation, not to reward laziness; its duty was to encourage industry, not to stifle it; to stimulate others to give employment, not to outbid them, or drive them from the labor markets. Alas! the Irish peasant had tasted of famine and found that it was good.

C) There are ingredients in the Irish character which must be modified and corrected before either individuals or Government can hope to raise the general condition of the people. It is absurd to prescribe political solutions for the remedy of their sufferings or the lessening of their wants. Extended voting and municipal reform for a peasantry who have for six centuries consented to alternate between starvation on a potato and national charity! You might as well give them chocolate candies.

D) For our own parts, we regard the potato blight as a blessing. When the Irish once cease to be potato lovers, they must become meat eaters. With the taste of meats will grow the appetite for them. With this will come steadiness, regularity, and persistence. Nothing will strike so deadly a blow, not only at the dignity of Irish character, but also the elements of Irish prosperity, as a group of rich landlords billing the national Treasury.

Questions

3- Who does the editorial blame for the hardships in Ireland during the Famine?

4- Why does the editorial blame them?

5- In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

(ACTIVITY SHEET - REWRITTEN VERSION)

A: AN EDITORIAL ON PUBLIC RESPONSE TO THE GREAT IRISH FAMINE. Based on an editorial in *The London Times*, September 22, 1846.

Do Now: Read and answer questions 1 and 2.

The Irish people report the worst and believe the worst. England is blamed for making a disaster caused by Heaven even worse. Instead of accepting that the potato blight was an act of God, the Irish complain about the government. The potatoes were destroyed by a decree from on high. Such are the thanks that the government gets for attempting to relieve great suffering.

Questions

1- Who does the editorial blame for the Great Irish Famine?
2- What is the editorials view of the Irish response to action taken by the English government?

B: Read section B, C, and D and answer questions 3, 4 and 5.
B) The English government provided work for a people who love it not. It made this the condition of help . The government was required to prevent starvation, not to reward laziness. Its duty was to encourage the growth of industry in Ireland, not to prevent it. Its task was to stimulate others to give people jobs, not to outbid them, or drive them from the labor markets. The problem is that the Irish peasant tasted famine and found that it was good.
C) There are ingredients in the Irish character which must be changed and corrected before either individuals or government can hope to raise the general condition of the people. It is ridiculous to try political solutions for ending sufferings or decreasing the desires of the Irish people. How will voting and reform help peasants who for six centuries alternated between starvation on a potato and national charity? The government might as well give them chocolate candies.
D) This newspaper believes the potato blight was a blessing. When the Irish stop depending on the potato, they must become meat eaters. With the taste of meats will grow their appetite for them. With this will come steadiness, regularity, and persistence. Nothing will strike so deadly a blow at the dignity of Irish character and prosperity as allowing rich landlords to charge the national Treasury for relief programs.
Questions
3- Who does the editorial blame for the hardships in Ireland during the Famine?
4- Why does the editorial blame them?
5- In your opinion, how are these arguments similar to or different from statements made about welfare recipients in our country today? Explain the reason for your answer.

"Destitution in Ireland - failure of the potato crop". *The Pictorial Times*, August 22, 1846. Courtesy of National Library of Ireland print collection.

Visiting Ireland Today

by Judith Y. Singer and Alan Singer

Great Irish Famine curriculum writers and reviewers were concerned that students, particularly elementary school students, would confuse past and present and conclude that the Great Irish Famine is a contemporary event. To address this concern and to help teachers introduce elementary school students to Ireland today, they included this report on a 1999 trip to Ireland. It is geared to the reading level of Cobblestone magazine, grades 4-8.

N.C.S.S. Thematic Strands: Culture. Time, Continuity, and Change. Global Connections..
In order to achieve New York and New Jersey social studies curriculum standards students will:

- identify and compare the physical, human and cultural characteristics of different regions and people.
- draw maps and diagrams that serve as representations of places, physical features and objects.
- study about different world cultures and civilizations focusing on their accomplishments, contributions, values, beliefs and traditions.
- investigate how people depend on and modify the physical environment.
- distinguish between past, present and future time periods.
- study about how people live, work and utilize natural resources.
- locate places within the local community, State and nation.

Instructions: Read the story "Our Trip to Ireland" and answer questions 1-7.

1- Where is Ireland located?
2- How has Ireland changed in recent years?
3- What evidence is there that Irish civilization is very old?
4- What evidence is there of Ireland's religious traditions?
5- Why was the potato famine a major event in Irish history?
6- How is life in Ireland similar to life in the United States?
7- How is life in Ireland different from life in the United States?

Activities: Draw a picture of Ireland today. Write a story about a trip taken by your family.

Word Bank: Irish vocabulary words - dhia dhuit - hello; seoinini - off-islanders; sceach- a lone tree, a mythical symbol; slan - good-bye

Our Trip to Ireland

"*Dhia dhuit* (hello)."

My name is Judi Singer and my name is Alan Singer. In June, 1999, we spent two weeks traveling in Ireland. This is the story of our trip.

We met our friend Professor Maureen Murphy at Kennedy Airport in New York City. Maureen is an expert on Irish history and literature. She has lived and studied in Ireland and speaks the Irish language. She joined us for our first week in Ireland.

The flight from New York to Ireland takes over six hours. We flew east toward the sunrise, so the time in Ireland was five hours ahead of the time in New York.

We left New York about midnight, but six hours later when we arrived in Ireland it was already afternoon.

The Republic of Ireland is located on an island in the Atlantic Ocean, off of the western coast of the continent of Europe. Most of the island is part of the Republic, but a small section in the north is part of another country, the United Kingdom (also called Great Britain). The entire island is two-thirds the size of New York State and the population of the Republic (3.6 million people) is about half the population of New York City. The people there speak both Irish and

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English. Most are Roman Catholic and nearly everyone is literate.

At one time Ireland was among the most densely populated places in the world, but currently it is one of the least densely populated countries of Europe. In the past it was considered a poor country, but today Ireland is part of the European Economic Community and the country is prosperous. Its money is called the punt or Irish pound. One punt is worth about $1.35 in United States money.

If you look at a map of the North Atlantic, you will see that Ireland is located considerably north of New York State. It is approximately 2,000 miles due east of Newfoundland, Canada. However, the climate in Ireland is warmer than expected because Gulf Stream ocean currents from the Caribbean Sea moderate the temperature. It rarely gets either as warm or as cold as in New York and palm trees can grow on city streets. While we were in Ireland, the temperature was about ten degrees cooler than in New York City, and it rained part of the time nearly every day. Because of its high level of rainfall, Ireland is very green, and its nickname is the "Emerald Isle."

The island of Ireland is nearly 300 miles from north to south and 170 miles from east to west. It has a 2,000 mile long coastline and no place on the island is more than seventy miles from the sea. Its coastal areas tend to be hilly while its central regions are flat. Its highest mountains are about the same height as the Catskill Mountains in southern New York State.

The three of us arrived in Dublin, the capital of Ireland, where we were met by our friend, Sister Margaret MacCurtain. Margaret is an historian, a teacher and a Dominican nun. For the first few days, Margaret and Maureen acted as our guide.

We spent the first two days of our trip in Dublin. Dublin is both an old and a new city. It is located on the east coast of Ireland where the Liffey River enters the Irish Sea.

The recorded history of Ireland goes back much further than the written history of the United States. An early settlement on the site of Dublin appears on an ancient Roman map. Later, Viking sailors built a small trading post on the river. In the 1100s, invaders from England made Dublin their stronghold.

As you walk through the streets of Dublin or along the Liffey River today, you see buildings that date from the late 1700s and early 1800s. Dublin is famous for its brightly painted doors. There are also many new buildings and a railway system called the DART. There was a lot of construction going on in the city during our visit.

In Dublin, we visited Trinity College, the National Library, the National Art Gallery, and the National Museum. We especially liked walking through St. Stephen's Green, a park in the center of the city. Dublin's parks and public places have a number of statues. In St. Stephen's Green there was a monument to people who died during the Great Irish Famine over one hundred and fifty years ago. There was also a famine memorial along the river. Other statues celebrated national leaders, writers, and fictional characters like the fabled seafood vendor Molly Malone.

At Trinity College we saw an exhibit of old Bibles that date from the 7th century. They were hand lettered and illustrated by Irish monks. The most famous ones are known as the Book of Kells and the Book of Durrow. The National Museum has major exhibits on the ancient history of Ireland and the 1916 uprising that led to Irish independence from the United Kingdom (Great Britain). It even has a full size model of a Viking boat that was built using traditional tools.

The Famine Memorial in Dublin

While staying in Dublin, we visited a former Roman Catholic monastery in Glendalough, a small village south of the city. The site has buildings that date from the tenth century. The solid stone walls of the building are still standing as reminders of the distant past.

For us, the best part of Dublin and Ireland was the people we met. The National Library's Educational Officer, Noel Kissane, gave us a tour of the building. Maureen's friends, Andre and Dunlah, welcomed us to

their home for dinner. While they normally speak Irish at home with their family, they spoke English during our visit so we would feel included.

After Dublin, Margaret drove the four of us across the width of Ireland to the Atlantic coast. It was a trip of about 120 miles or the length of Long Island. We were both a little nervous about driving in Ireland because the cars are riding on the opposite side of the road from the direction they travel in the United States. We know that in Great Britain and in parts of the Caribbean traffic also flows this way.

Travel in Ireland is slower than in New York because there are few highways. Trucks, cars, buses and farm vehicles share two lane roads and some of the roads were very narrow. At one point, we took a ferry across the Shannon River to get to the town of Kilrush in Co. Clare.

In Kilrush, we visited a local history museum that had an exhibit on battles between tenant farmers and landlords over control of the farmland of Ireland. We also spoke with a local baker who gave us a tour of his shop. The Considine Bakery was started by his family in 1847 to help supply bread to people whose potato crop had failed during the Great Irish Famine. He showed us bars on windows that were put there because bakers feared that hungry people would break into the bakery to steal loaves of bread.

The next day we visited the Burren and the Cliffs of Moher. The Burren is a plateau overlooking the Atlantic Ocean. The land is so rocky that it is difficult to grow crops here, though tiny, brightly colored flowers make their way through cracks in the rocks.

Farmers tried to clear the land of rocks by building long, low, stone walls. They planted potatoes in mounds of soil laid out in rows and fertilized with kelp from the sea. Life in the Burren is so harsh that a surveyor once described it as "savage land, yielding neither water enough to drown a man, nor a tree to hang him, nor soil to bury." The most strikingly beautiful part of the Burren are the Cliffs of Moher. At their highest, they tower over 600 feet above the Atlantic Ocean. Below, waves pound on the rocky shore.

While we traveled around Ireland it seemed that Maureen and Margaret knew people everywhere. After touring the Burren, we visited Maureen's old friends, the Mac Namara family, on their farm, and we were invited to a traditional Irish dinner of roasted lamb and potatoes.

After County Clare, Maureen and Margaret returned to Dublin and we continued to travel on our own. We took a small eight seat airplane to the island of Inishmaan in the Aran Islands, a chain of small islands in the Atlantic Ocean near the city of Galway. The entire population of Inishmaan is less than 150 people. Its two-classroom elementary school has only sixteen students between the ages of four and fifteen.

Inishmaan was a place of incredible beauty and we went for many long, quiet walks. Because we were so far north and it was the middle of June, it did not get dark until almost eleven o'clock at night. At times the sky was very bright and it seemed as if we could see forever. However, when heavy clouds and fog rolled in off the sea, it was so overcast that we could not even see to the next island.

The entire island is cris-crossed by low stone walls that divide the land into small plots that are used for grazing cows. Some of the plots were covered by a lush coating of green grass dotted with tiny flowers and some seemed to be entirely a sheet of rock. The island still has many old stone buildings and impressive stone forts that were first built over one thousand years ago. On Inishmaan we saw our first potato fields.

Most of the people of Inishmaan are native-speakers of Irish, though they were always willing to speak English with *seoinin* (off-islanders). Ireland requires that all public school teachers speak both Irish and English. While we were on the island a group of about eighty college students studying to become teachers were attending an institute to improve their ability to speak Irish. They were very friendly and glad to discuss schools in the United States and Ireland. They also invited us to join them in a game of basketball and at a pub to listen to Irish music and singing.

When we were ready to leave Inishmaan the entire island was blanketed by a heavy fog. We decided to take a ferry boat, and that was another adventure. We gritted our teeth and closed our eyes as waves and a storm tossed the small boat around. We were glad when we finally docked on the mainland after a half hour trip that seemed much longer.

During the next week we traveled by car and bicycle around the Irish countryside. We saw cows, goats, and sheep everywhere. We visited a modern mushroom farm where the mushrooms were growing inside giant humidified plastic tents. We also saw people using traditional tools to cut peat in the bog. A bog is the remains of a shallow lake filled in with partly decomposed vegetation. A foot or two under the top soil, the compressed plant matter has been laying for thousands of years, since the last ice age. For centuries it has been cut into rectangular blocks, laid out to dry in the sun, stored, and used instead of wood or coal as a fuel in a fireplace or stove.

Highpoints of our trip included the town of Strokestown where we visited a museum that teaches about the Great Irish Famine. At Sligo we visited a long abandoned famine graveyard. A bronze statute of a *Faoin Sceach* from the graveyard became the symbolfor this Great

Irish Famine project. In Ireland, the lone tree or *sceach* is a symbol from early Celtic mythology. The boulder stones surrounding its base represent ancient burial customs. The *sceach* is also a famine symbol because trees like these often took root in stone houses that were abandoned when people died or emigrated.

The Sceach at County Sligo. Courtesy of County Sligo Great Irish Famine Commeration Committee.

In Athlone, we saw the remains of a workhouse from the era of the famine and we biked along the banks of the Shannon River. In Tullamore, we biked on the towpath of the Grand Canal that connects the Shannon River and the west coast with Dublin and the east coast. The canal was first opened in the 1790s.

One of the most beautiful parts of Ireland, and perhaps the entire world, is the Ring of Kerry. It is a hundred mile long loop on the Iveragh Peninsula in southwestern Ireland. We started in Killarney at a national park with sparkling lakes, bicycle and hiking paths, mountains with peaks lost in the clouds, a working farm with buildings and tools from the early 1900s, and a fancy country estate that was built in the early 1800s. After Killarney we drove through mountain passes and along cliffs overlooking the ocean. We stopped at a museum that honors Daniel O'Connell, who is considered by many Irish to be the "father of their country."

We finished our tour of the Ring of Kerry at Tralee, where we attended a performance of Siasmsa tire, the National Folk Theatre of Ireland. Performers used traditional songs and dances to show life and work in a farming village during the summer, fall, winter, and spring seasons. In the first and last song and dance of the show, the performers pantomimed cutting peat in a bog.

After Tralee it was time to drive back to Dublin and to head home to New York. On the way we stopped for souvenirs of our trip. We bought a lot of books and posters about the history of Ireland and its people. We also purchased woolen scarves and tweed hats that will continue to remind us of the people we met and the places we visited. In Dublin, Margaret met us for one last Irish dinner. We were sorry to be leaving. The next morning, we hurried to the airport and caught our plane home.

"*Slan* (good-bye)".

Lesson Ideas and Activities

Draw political, physical and resource maps of Ireland.
Create photomontages and travel brochures for modern Ireland.
Learn and perform an Irish stepdance.
Find recipes and cook a traditional Irish meal.
Check out these websites:
The Irish Times (www.Ireland.com), the Irish government (www.irlgov.ie), the millennium in Ireland (www.2000.Ireland.ie) and the Irish Tourist Bureau (www.ireland.trevel.ie).

- Megan Hamm and Stacey Saltzer

Great Irish Famine Museum

by Rachel Gaglione and Lynda Costello

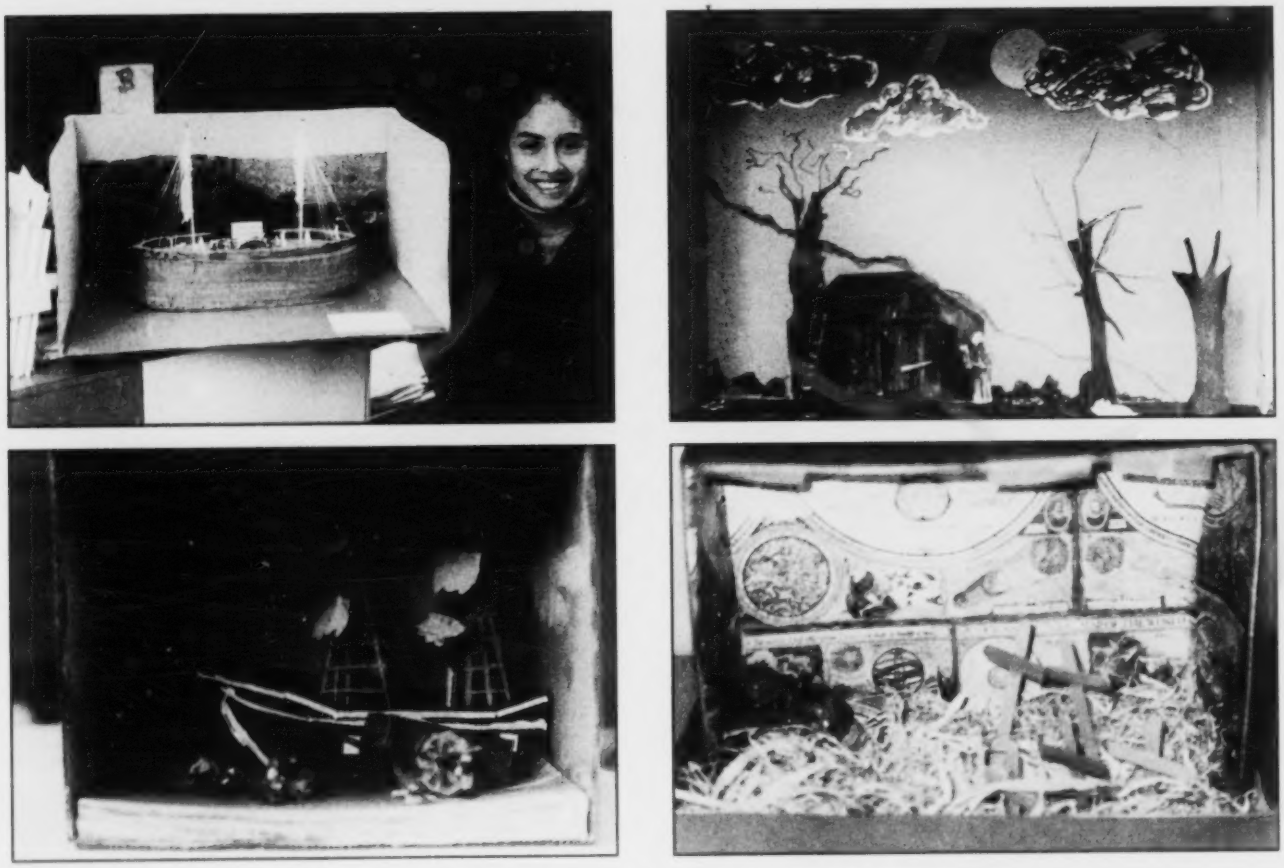
Students from three middle-level social studies classes in the New York City metropolitan area (PS 197K, Brooklyn, NY, IS 119Q, Queens, NY, and Lawrence Road JHS, Uniondale, NY) created exhibits for a "Great Irish Famine Museum." Their exhibits were displayed in their schools and for middle school students, teacher education students and social studies and English teachers at a conference at Hofstra University in Hempstead, New York. Over 200 people attended the two day conference.

The three classes used newspaper drawings from the famine era down-loaded from the world wide web and stories and primary source documents as a starting point. The drawings are available on the world wide web at a site called "Views of the Famine" at (vassun.vassar.edu/~sttaylor/Famine).

One class wrote a Great Irish Famine "big book" that they read to younger children in other classes. They created giant famine posters on oak tag to go along with a story of the famine. A second class used large cardboard cartoons (at least 2 feet by 3 feet) to make dioramas of scenes from the *Illustrated London News* and of poverty in New York City today. In addition, students in this class designed 3 x 5 inch trading cards on the history of the Great Irish Famine.

The third class was studying the "push" and pull" of immigration. Students used five tri-fold bulletin boards (approximately four feet high) to tell the history of the Great Irish Famine and the Irish Diaspora. Each bulletin board had a special focus. What was the Great Irish Famine? How did the Irish travel to North America? What happened when the Irish arrived? How did Irish immigrants survive in the United States? How were Irish immigrants treated? In addition, students made paper maché "artifacts" for display in front of each panel.

Teachers used the following rubric to evaluate student work.



Famine Dioramas by students at IS 119 in Queens, New York.

Great Irish Famine Project Grading Rubric

Student Name _____

	Needs Improvement	Satisfactory	Excellent
1. The overall project shows evidence of understanding human rights and the problems faced during the famine which led to immigration.			
2. All work is written to standard which includes engaging the reader, an organizing structure, appropriate facts, voice, a conclusion, as well as excluding extraneous information and proper use of conventions.			
3. Presentation of the project shows care, effort and evidence of revision and/or thoughtfulness.			
4. Project shows ability to communicate effectively through the form chosen by the student.			

Overall Grade and Comments:

Traditional Irish Crafts

Bodhrán (Middle Level)

Irish musicians play a wood and skin frame drum called the Bodhrán that originated in ancient times. The frame is usually made from beechwood and the skins are either goat or deer. The skins are attached to the frame using glue and brass upholstery nails. Wooden cross pieces are attached to the inside of the frame to keep it from losing its shape. Musicians hold one hand between the cross pieces and the skin and beat the other side of the skin and the wooden frame with a wooden beater. This is a modified version of the Bodhrán that substitutes balsa for harder wood and wax paper for animal skins.

Materials

1 36" x 2" x 1/16" strip of balsa wood
1 36" X 2" x 1/4" strip of balsa wood
wax paper, staples, thumb tacks, scissors, serrated knife or craft saw, unsharpened pencil.

1- Soak the 1/16" piece of balsa wood in hot water until it bends easily (between two and three hours). Gradually bend the balsa wood until it forms a circle. Overlap the ends by about 4 inches. Staple the ends together. This will make a circle with a diameter of approximately 10 inches.

2- Measure in place a piece of the 1/4" balsa wood equal to the diameter of the circle (approximately 10"). Cut with the serrated knife or hobby saw. From the center of the wood, use the serrated knife or hobby saw to remove a 1/4" wide, 1 inch deep piece of wood. Use thumb tacks to anchor the support piece to the frame.

3- Measure in place a 2nd piece of the 1/4" balsa wood equal to the diameter of the circle (approximately 10"). Cut with the serrated knife or hobby saw. Line it up so it crosses the other support piece at right angles. Mark off where crosses the other support. Use the serrated knife or hobby saw to remove a 1/4" wide, 1 inch deep piece from the wood. Slide it over the other support and use thumb tacks to anchor the cross piece to the frame.

4- Role out a sheet of wax paper four inches longer than the diameter of the circle. Center the circular frame on the wax paper. Pull tight and staple the wax paper to the circular frame. Staple around the entire circular frame.

5- Use the eraser end of unsharpened pencil as the beater.

Dip Candles (Elementary Level)

Candlemaking is a craft that dates back to ancient times. Before electricity, people depended on candles to light their homes. In Europe, candlemaking was perfected during the Middle Ages. Candles were generally made from tallow (animal fat) or beeswax. Beeswax candles were more expensive to make and were generally reserved for religious use.

Materials: Electric hot plate, two-quart pan, 2 coffee cans, pencils, wick, paraffin.

1- Put a quart of water in two-quart pan and heat the water to a soft boil. Put a chunk of paraffin in the coffee can and place the can in the pan of water. Lower the heat and wait until the paraffin melts.

2- Fill the second coffee can three-quarters of the way full with cold water.

3- Tie an eight to ten inch length of wick around a pencil. Tie a knot in the other end of the wick.

3- Quickly dip the wick in and out of the melted paraffin. Dip into the cold water.

Repeat the process over and over again so that the wax builds up on the wick. Occasionally, shape the wax by rolling it between your hands.

4- When the candle is a satisfactory size, cut it off the pencil leaving about 1/4 inch of wick exposed.

Straw Crafts (Elementary Level)

Traditionally, the most common type of roof on an Irish farm house was a thatched roof made of straw. Because of the damp climate, the roofs must be regularly maintained. The most popular types of straw to use for thatching comes from wheat, rye, flax, or oat plants. Ideally, it should be gathered from fields after the plants are fully ripened but before they are cut down, or they should be taken from a field of grain that has been cut but not threshed by a combine. It is important not to break the straw. Sometimes rushes, reeds and tough grasses are substituted for straw, depending on local conditions. Straw is also used to make baskets, brooms, chair seats, braided belts, religious ornaments, and children's toys called Corn Dollies. In the British Isles "corn" refers to all grains, not maize or Indian corn.

In Ireland, corn dollies and ornaments are associated with the celebration of St. Brigid's Day (a patron Saint of Ireland) in February and harvest festivals. Children make St. Brigid's Crosses (Cros Bride) to hang for good luck, St. Brigid dolls, and braided straw belts (Crios Bride). Sometimes boys gave corn dollies to girls that they had a crush on.

If straw has been harvested from a field, remove grain heads from the straw. Cut off pieces between the joints. Slip the husk off and trim pieces to uniform lengths. Straw is also available at craft shops. Soak the straw in warm water overnight to make it softer and flexible.

Materials:

Straw or reeds, sharp scissors, needles, thread, lightweight craftwire, garbage bag ties, or jute twine, pieces of yarn for trim, wire cutter, long-nosed pliers (Thisle - twine made of paper - can be substituted for the straw or reeds. It is easier to work with for younger children and does not have to be soaked.)

Cros Bride (St. Brigid's Cross)

1- Cut twelve 12" long pieces of straw or reed. Soak overnight to soften.

2- Make bunches of 3 pieces. Bend the first bunch around a pencil and hold the ends with a rubber band. Bend the next bunch around a pencil. Weave the three straws through the first bunch at a right angle. Attach the ends with a rubber band. Bend the next bunch around a pencil. Weave the three straws through the second bunch at a right angle. Attach the ends with a rubber band. Bend the final bunch around a pencil. Weave the three straws through the bunch at a right angle. Attach the ends with a rubber band.

3- Pull on each bunch to tighten the weave. Use jute string to tie the end of each bunch and cut away the rubber bands. Loop a piece of string through one of the bunches to make a hanger.

Corn Dollies

1- For the body, cut 5 straws that are at least 12 inches long. Soak overnight to soften.

2- Bend the softened straws around your finger and bind both "legs" with wire or jute twine leaving a gap of about 1/4". The loop forms the head of the doll.

3- Arms are made by binding two 8 inch pieces of straw at the ends with wire or string. Insert the arms through the body below the head and attach with wire or string.

4- To make the skirt, fan out the straw that forms the "legs". Loop wire or a 6 inch piece of straw around and between the strands so they remain in a fanned out position.

Sources: David Shaw-Smith, ed. (1984) *Ireland's Traditional Crafts*. London. Thames and Hudson, Lowell Thompson and Norman Machart (1982) *Authentic Craft Activities to Enrich the Social Studies*. Lanham, NY. University Press of America.

Malthus, Classical Political Economy, and the Causes of the Great Famine

by Lawrence Frohman

N.C.S.S. Thematic Strands: Power, Authority, and Governance. Production, Distribution, and Consumption. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- analyze the effectiveness of varying ways societies, nations and regions of the world attempt to satisfy their basic needs and wants by utilizing scarce resources
- define and apply basic economic concepts such as scarcity, supply/demand, opportunity costs, production, resources, money and banking, economic growth, markets, costs, competition and world economic systems
- understand the nature of scarcity and how nations of the world make choices which involve economic and social costs and benefits
- explain how economic decision making has become global as a result of an interdependent world economy
- understand the roles in the economic system of consumers, producers, workers, investors and voters.

English attitudes towards Ireland and their strategies for solving the economic and social problems of the Irish were shaped by the interaction of two closely related sets of ideas: the population theories of Thomas Robert Malthus and the principles of classical liberal political economy. In his *Essay on the Principle of Population* (1798), Malthus argued that the great majority of mankind was doomed to a life of toil and want because population inevitably grew at a faster rate than the available food supply. Malthus warned of catastrophic famines and epidemics that would befall any people who disregarded this law.

> "Famine seems to be the last, the most dreadful resource of nature. The power of population is so superior to the power of the earth to produce subsistence for man, that premature death must in some shape or other visit the human race. The vices of mankind are active and able ministers of depopulation. They are the precursors in the great army of destruction; and often finish the dreadful work themselves. But should they fail in this war of extermination, sickly seasons, epidemics, pestilence, and plague advance in terrific array, and sweep off their thousands and tens of thousands. Should success be still incomplete, gigantic inevitable famine stalks in the rear, and with one mighty blow levels the population with the food of the world."

The Great Famine in Ireland has been seen by many as the classic example of a Malthusian crisis whose preconditions were created by the combination of increasing population and the continuous fragmentation of land holdings into smaller and smaller units. However, people who argue this position ignore other factors that led to the Great Famine, especially the history of economic and political relations between Ireland and England and the relationship between Protestant landlords and Catholic tenant farmers. In addition, as the case of England shows, industrialization made it possible to postpone the crisis predicted by Malthus for such an indefinite length of time as to question the predictive value of his theory.

The important question is how a human catastrophe of the dimensions of the Great Famine could happen within the United Kingdom, which at that time was the most prosperous country in the world. The answer to this question is related to the way that Malthus' theory of over-population meshed with the ideas of classical liberal political economic theory, which insisted that the general welfare could best be promoted by giving the greatest possible freedom to the operation of the market and by protecting the sanctity of private property as the foundation of society.

In the first decades of the 1800s, most liberal economic observers attributed the condition of Ireland to a vicious circle in which cultivation of the potato was both the cause and the effect of the population crisis. According to this line of reasoning, the relative ease of potato cultivation degraded the character of Irish farmers by encouraging them to rely for their basic necessities on the bounty of nature, rather than their own effort. It also contributed to over-population which led to the fragmentation of land holdings. This led to further reliance on potato cultivation because it was the only crop that could be viably produced on small holdings.

British policy makers favored agrarian reorganization in Ireland, but there were many obstacles to reform. Any substantial long-term improvement in the standard of living of the Irish peasantry depended on increasing agricultural productivity by consolidating

the small, fragmented land holdings into larger farms producing for domestic or export markets and employing wage labor. One problem was that the development of commercial agriculture required the eviction of a substantial proportion of the peasantry from those small holdings which were the only thing which stood between them and starvation. A second problem was that the primarily English absentee landlords, who were responsible for local government administration including providing for the poor, were not interested in reform. Their concern was short-term gain, which meant extracting as much rent as possible from tenants forced to subsist on potatoes.

Economic conditions in Ireland, prior to and during the Great Famine, were exacerbated because of British ideas about the effectiveness and advisability of poor or relief laws. The government feared that if the Irish poor were offered economic assistance without subjecting them to harsh and degrading conditions, it would further weaken their self-reliance and moral character, which policy makers blamed for the population problem in the first place. The 1834 English Poor Law recognized the obligation of the government to provide the poor with the necessities of life, but it specified that assistance was to be provided within the confines of workhouses under such harsh conditions that only people totally bereft of personal pride or physically unable to support themselves would voluntarily enter. The cardinal principle of the new system was that no person who was receiving public assistance should enjoy a higher standard of living than someone who was supporting him or herself through their own efforts.

The 1838 Irish Poor Law was modeled on the 1834 English law, though the Irish law was more stringent than its English model. The English architects of the law hoped it would accelerate the modernization of Irish society by pressuring potato farmers into seeking better-paying wage labor in agriculture and industry while at the same time providing a meager social safety-net to help evicted subsistence farmers survive the unavoidable transitional crisis. At the same time, the law made poor rates the responsibility of localities in an attempt to force absentee landlords to consolidate and improve their lands in order to raise the funds needed to provide for poor relief.

The commitment of British policy makers to free market, or laissez-faire economics, led to disastrous consequences during the Great Famine. When the potato blight hit in the fall of 1845, the British viewed it as a stroke of divine providence that would force the Irish to finally rationalize land use and agricultural production. The government decided that the best way to meet the joint challenge of the potato blight and reorganizing Irish agricultural was to rigorously enforce the 1838 poor law while increasing pressure on Irish landlords to support the local needy. Moreover, the government was also unwilling to prohibit the export of Irish grain to England. It feared that this would disrupt the free market, drive food prices up, and promote hoarding. Treasury under-Secretary Charles Trevelyn argued that large-scale government intervention in the market would cause more problems than the interventionist policies were designed to correct, while setting British society down the slippery slope toward communism.

Because they uncritically accepted Malthus' theory of overpopulation and free market laissez-faire economics, British policy makers failed to distinguish between addressing the causes of chronic poverty and assisting a population needing immediate relief during a famine. They continued to encourage the self-reliance and industry of the Irish, and were blind, or at least insensitive, to the human suffering caused by their policies.

HIGH SCHOOL LESSON IDEA - Grade Level 10/12

AIM QUESTION: How did 19th century economists view conditions in pre-famine Ireland?

SOCIAL STUDIES STANDARDS:

World History: Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history, and examine the broad sweep of history from a variety of perspectives.

Geography: Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live -- local, national and global -- including the distribution of people, places and environments over the Earth's surface.

Economics: Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scare resources, how major decision-making units function in the U.S. and other national economies, and how an economy solves the scarcity problem through market and non-market mechanisms.

TEACHER BACKGROUND:

During the 19th century, the new science of economics attempted to describe the economic world and promote possible solutions to economic problems. The Reverend Thomas Robert Malthus was the son of an English gentleman, an economist, and an Anglican

clergyman. In 1798, he published anonymously "Essay on the Principle of Population." In this essay, Malthus predicted that human population would always outstrip natural resources. He believed that overpopulation led to competition for survival and that periodic disaster was a law of nature.

Karl Marx and Friedrich Engels are best know as the authors of the *Communist Manifesto*, written in 1848. In the middle of the nineteenth century they were both economists and political activists. They studied the development of capitalist industrial society, tried to understand how the system worked, wrote about their findings, and also organized working-class and radical movements to challenge what they considered an unjust system. Because England was the leading capitalist and industrial nation of the time, Marx and Engels wrote extensively about its economic system. Periodically, they also examined conditions in Ireland and the relationship between England and Ireland. Significantly, in their published works, they appear to disagree. Engels believed that the primary problem facing Ireland was the sub-division of Irish land. Marx believed that problems were related to English policies and that independence was necessary for change to succeed in Ireland.

ASSESSMENT:
- Students will demonstrate an understanding of cause and effect in history and the ability to support conclusions based on an evaluation of evidence through individual and group writing assignments and during group and class discussions.
- Students will demonstrate the importance of examining and respecting multiple perspectives when explaining historical events.
- Students will demonstrate the ability to examine and explain the significance of primary source documents.
- Students will demonstrate the ability to apply an understanding of economic theory to explain contemporary problems.

MATERIAL: Activity sheets A: What did Malthus predict about the impact of population growth?; B: Marx and Engels discuss conditions in Ireland.

DO NOW ACTIVITY: Option A - Read Activity Sheet A section 1 and answer questions 1-3. Option B- Examine headlines on economic issues from today's newspapers.

MOTIVATIONAL ACTIVITY: Could you turn your back on a hungry neighbor? Would you feel differently if the person lived in another part of the country or world? Explain.

TRANSITIONAL ACTIVITY: - Examine Activity Sheet A section 1.

Are the major economic problems facing the world today similar to or different from the problems at the start of the 19th century? Explain.

Key questions about Malthus:
- According to Malthus, what forces lead to the "premature death" of the human race?
- Do you think Malthus believes "the power of population" is a positive or a negative power? Explain.
- What does Malthus mean by the statement: "Famine seems to be the last, the most dreadful resource of nature"

ACTIVITY:
- Examine Activity Sheet A section 2 and 3.

Key Questions about Malthus:
- According to Malthus, who is responsible to care for the poor? In your opinion, why does Malthus take this stand?
- What does Malthus believe will happen to the population of Ireland? According to Malthus, what force will create this change?
- If you were a member of the British Parliament and agreed with these statements by Malthus, what policies would you recommend? Why? What would you argue if you disagreed with Malthus? Why?
- Examine and discuss the introduction to Activity Sheet B: Marx and Engels discuss conditions in Ireland. Divide class into two groups. One group reads Engels: The Problem is the sub-division of Irish land. The second group reads Marx: Independence is Necessary for Change in Ireland.

Key Questions:
- What do Marx and Engels believe are the causes of the problems facing Ireland?
- In your opinion, why do they appear to disagree? Who do you agree with? Why?

SUMMARY QUESTION: In your opinion, why do 19th century economists disagree about the causes of the problems that face Ireland?

HOMEWORK: Find a current events newspaper article on an economic problem addressed by either Malthus, Marx or Engels. Explain the economic problem and described possible solutions.

APPLICATION: Economists continue to disagree when they try to explain economic conditions? In your opinion, why do 21st century economists disagree about solutions to contemporary economic problems? Do you think there are solutions to this problems? Explain.

Activity Sheet A: What did Malthus predict about the impact of population growth?

Source: Robert Heilbroner discusses Malthus in his book, The Worldly Philosophers, NY: Simon and Schuster, 1967.

The Reverend Thomas Robert Malthus was the son of an English gentleman, an economist, and an Anglican clergyman. In 1798, he published anonymously "Essay on the Principle of Population." In this essay, Malthus predicted that human population would always outstrip natural resources. He believed that overpopulation led to competition for survival and that periodic disaster was a law of nature. As a result of his writings, economics was described as "the dismal science."

1) "Famine seems to be the last, the most dreadful resource of nature. The power of population is so superior to the power of the earth to produce subsistence for man, that premature death must in some shape or other visit the human race. The vices of mankind are active and able ministers of depopulation. They are the precursors in the great army of destruction; and often finish the dreadful work themselves. But should they fail in this war of extermination, sickly seasons, epidemics, pestilence, and plague advance in terrific array, and sweep off their thousands and tens of thousands. Should success be still incomplete, gigantic inevitable famine stalks in the rear, and with one mighty blow levels the population with the food of the world."

1- According to Malthus, what forces lead to the "premature death" of the human race?

2- Do you think Malthus believes "the power of population" is a positive or a negative power? Explain.

3- What does Malthus mean by the statement: "Famine seems to be the last, the most dreadful resource of nature"?

2) "[No poor person should expect to receive poor relief from the state] if he cannot get subsistence from his parents, on whom he has a just demand, and if society does not want labour, has no claim of right to the smallest portion of food, and in fact, has no business to be where he is."

4- According to Malthus, who is responsible to care for the poor?

5- In your opinion, why does Malthus take this stand?

3) In 1808, Malthus wrote an essay for the Edinburgh Review where he specifically discussed economic conditions in Ireland. "Although it is quite certain that the population of Ireland cannot continue permanently to increase at its present rate, yet it is as certain that it will not suddenly come to a stop. . . . Both theory and experience uniformly instruct us that a less abundant supply of food operates with a gradually increasing pressure for a long time before its progress is stopped. . . . (T)he gradual diminution of the real wages of the labouring classes of society, slowly, almost insensibly, generates the habits necessary for an order of things in which the funds for the maintenance of labour are stationary."

6- What does Malthus believe will happen to the population of Ireland?

7- According to Malthus, what force will create this change?

4) In a letter to economist David Ricardo, Malthus warned about the future. "(T)he land in Ireland is infinitely more peopled than in England; and to give full effect to the natural resources of the country, a great part of the population should be swept from the soil."

8- If you were a member of the British Parliament and agreed with these statements by Malthus, what policies would you recommend? Why?

9- What would you argue if you disagreed with Malthus? Why?

Activity Sheet B: Marx and Engels discuss conditions in Ireland

Karl Marx and Friedrich Engels are best know as the authors of the *Communist Manifesto*, written in 1848. In the middle of the nineteenth century they were both economists and political activists. They studied the development of capitalist industrial society, tried to understand how the system worked, wrote about their findings, and also organized working-class and radical movements to challenge what they considered an unjust system. Because England was the leading capitalist and industrial nation of the time, Marx and Engels wrote extensively about its economic system. Periodically, they also examined conditions in Ireland and the relationship between England and Ireland. Significantly, in their published works, they appear to disagree.

Engels: The Problem is the sub-division of Irish land

1) In 1845, just before the Great Irish famine, Frederick Engels published *The Condition of the Working Class in England in 1844*. In this book, Engels blamed pre-famine conditions facing agricultural workers and tenants in Ireland on the excessive subdivision of the land.

"Ireland demonstrates the consequences of overdividing the soil.... In consequence of the great competition which prevails among these small tenants, the rent has reached an unheard-of height, double, treble, and quadruple that paid in England.... When the time comes in the spring at which this provision reaches its end, or can no longer be used because of its sprouting, wife and children go forth and beg and tramp the country with their kettle in their hands. Meanwhile, the husband after planting potatoes for the next year, goes in search of work either in Ireland or England, and returns at the potato harvest to his family. This is the condition in which nine-tenths of the Irish country folks live. They are poor as church mice, wear the most wretched rags, and stand upon the lowest plane of

intelligence possible in a half-civilized country..... The cause of this poverty lies in the existing social conditions, especially in the competition here found in the form of the subdivision of the soil."
2) While Engels acknowledged religious and national conflicts between England and Ireland, he disputed claims that they were the cause of Ireland's economic problems.
"From another side comes the assertion that the shameless oppression inflicted by the English is the cause of the trouble... Or the blame is laid on the Protestant Church forced upon a Catholic nation.... (but) this poverty is the result of our social conditions; apart from these, causes may be found for the manner in which it manifests itself, but not for the fact of its existence.
3) Based on his economic analysis, Engels argued that repeal of the Act of Union of England and Ireland would not solve the economic problems facing the people of Ireland.
"From all the foregoing, it is clear that the uneducated Irish must see in the English their worst enemies; and their first hope of improvement in the conquest of national independence. But quite as clear is it, too, that Irish distress cannot be removed by any Act of Repeal. Such an act would, however, at once lay bare the fact that the cause of Irish misery, which now seems to come from abroad, is really to be found at home."

Marx: Independence is Necessary for Change in Ireland
1) Throughout the 1850s, Karl Marx wrote comparing problems in India and Ireland. He argued that English policies made conditions in both of these countries worse. Marx believed that Irish independence from England was necessary before conditions on the island would improve.
"On the one side you have there a small class of land monopolists, on the other, a very large class of tenants with very petty fortunes, which they have no chance to invest in different ways, no other field of production open to them, except the soil. They are, therefore, forced to become tenants-at-will.... England has subverted the conditions of Irish society. At first, it confiscated the land; then it suppressed the industry by "Parliamentary enactments"; and lastly, it broke the active energy by armed force. And thus England created those abominable "conditions of society" which enable a small caste of rapacious lordlings to dictate to the Irish people the terms on which they shall be allowed to hold the land and to live upon it."
2) In 1856, Engels wrote a letter to Marx where he described Ireland "as England's first colony ."
"Ireland may be regarded as England's first colony and as one which, because of its proximity, is still governed exactly in the old way, and one can already notice here that the so-called liberty of English citizens is based on the oppression of the colonies.... Land became the great object of pursuit. The people now had before them the choice between the occupation of land, at any rent, or starvation."
3) In 1867, Marx wrote to Engels that political radicals in England should support independence for Ireland.
"The question now is, what shall we advise the English workers? In my opinion, they must make the Repeal of the Union an article of their pronunziamento. This is the only legal and therefore only possible way for Irish emancipation which can be admitted in the programme of an English party.... What the Irish need is:
1. Self government and independence from England.
2. An agrarian revolution. With the best intentions in the world, the English cannot accomplish this for them, but they can give them the legal means of accomplishing it for themselves.
3. Protective tariffs against England. Between 1733 and 1801, every branch of Irish industry flourished. The Union, which overthrew the protective tariffs established by the Irish Parliament, destroyed all industrial life in Ireland . . . Once the Irish are independent, necessity will turn them into protectionists."

Lesson Ideas and Activities

Explore the causes of hunger in the world today. Collect current events articles about hunger.
Use charts to create graphs illustrating the rate of population growth.
Watch and discuss the movie *Distant Thunder* (members.tripod.com/satyajit_ray/xashani.htm) about famine in India during World War II.
Read and discuss the article "People Who Breed People" by Christopher Hitchens, *Vanity Fair* July, 2000.
Check out these websites:
Population Timeline (www.pbs.org/kqed/population_bomb/danger/time.html), World Population (www.undp.org/popin/wdtrends/p98/bp98pwld.htm), Countries Ranked by Population (www.census.gov/cgi-bin/ipc/), and Day of Six Billion (d6b.cas.psu.edu/100people.htm).

- Dina Bruu and Nicholas Santora

World Population Timeline

Year(s)	Events	World Population (approx.)
10,000 BC	End of the last Ice Age; humans lived as hunters and gatherers	4,000,000
8,000 BC	Agricultural Revolution; start of domestication of plants and animals	5,000,000
550 AD	Collapse of Roman Empire in the Mediterranean world	250,000,000
1500 AD	Colombian Exchange unites Eastern and Western hemispheres	450,000,000
1825 AD	Industrial Revolution in Europe; first passenger railroad opens	1,000,000,000
1900 AD	Age of European Imperialism; start of the age of flight	1,600,000,000
1927 AD	Intrawar decade; first solo trans-Atlantic flight	2,000,000,000
1954 AD	Cold War between U.S. and U.S.S.R.; start of polio inoculation for U.S. children	3,000,000,000
1975 AD	U.S. and Soviet space ships link in space	4,000,000,000
1984 AD	Soviet Union boycotts Olympics; Indian Army occupies Sikh Temple and Indian Prime Minister assassinated in response	5,000,000,000
1999 AD	World prepares for the third millennium	6,000,000,000
2050 AD		9,000,000,000 (projected)

Check It Out -- Building With Books

From Around the Corner to Around the World, Kids Reach Out to Help Others

by Christina Agosti Dircks

As a teacher of global studies in both urban and suburban school districts, I have been advisor to Building With Books (BWB) Clubs for the past three years. I believe its programs offer an innovative and highly motivational way to promote cultural awareness, global citizenship, and local civic participation among social studies students.

Building With Books is designed to combine service learning with the study of global culture and geography. It works with clubs at American high schools, helping students become engaged in community service around the world and in their own neighborhoods. Currently there are 11 BWB Clubs in Connecticut, New York, and Michigan. Many of the clubs sponsor a Sister Schoolhouse in one of the organization's international project sites in six countries (Brazil, Bolivia, Malawi, Mali, Nepal, and India) on three continents (Africa, Asia and South America).

As part of Building With Books's Sister Schoolhouse program, classes and clubs adopt and help sponsor the construction of schoolhouses in developing countries. Students are responsible for planning, organizing and implementing activities to raise funds. 100% of all sponsorship funds are used for construction purposes. BWB classes and clubs are also involved in service learning projects that contribute to their own communities.

BWB classrooms and clubs explore global issues, environments, and cultures through BWB resources that are integrated into their curriculum. Resources include in-school interactive slide presentations, a library of "video postcards" filmed on location in the Sister Schoolhouse country, activity packets that focus on cooperative, inquiry based learning, primary resource packets of articles and journals, and final project activity suggestions. BWB computers in the classroom enable students to communicate with project sites via satellite and the Internet. In addition, twice a year, BWB takes a group of students and teacher advisors on a Trek for Knowledge to one of the international project sites to help build a schoolhouse. Previous Treks have gone to India and Nepal.

As members of a BWB club, my students have participated in park clean-ups, painting murals over graffiti, creating a community garden, visiting children's hospitals, collecting food for the local homeless, and raising money to build school houses in rural villages in Nepal, Bolivia and Mali. My students also participated in creating a "video postcard" allowing them to ask questions of the Dalai Lama and Mother Teresa.

To learn more about Building With Books, check out their website at www.buildingwithbooks.org or contact Building With Books, PO Box 16741, Stamford, CT 06905.

Irish Immigrants in Paterson, New Jersey During the Jacksonian Era

by Howard Harris

Howard Harris is a historian and labor educator who currently works for 1199 P/SEIU, the health care workers union in Pennsylvania. He believes that his research on Irish immigrants in Paterson, New Jersey during the Jacksonian Era, challenges familiar stereotypes about Irish immigrants to the United States during this period. According to Harris, "Most historians have depicted emigrants from Ireland as backward Catholic peasants devoid of any experience with urban, industrial society, prone to street rioting, drunkenness and crime." Harris, however, believes that many of the farmers, artisans, handloom weavers and shopkeepers who arrived in Paterson in the 1820's and 1830's "came with skills, resources and a point of view about what constituted the basic rights of man. Familiar with the ideas and concepts underlying republicanism, they rapidly assumed a major role in the political life of the community." This article is based on "The Eagle to Watch and the Harp to Tune the Nation: Irish Immigrants, Politics and Early Industrialization in Paterson, New Jersey, 1824-1836, *Journal of Social History 23(3)*, Spring, 1990, 575-597. It was edited for *Social Science Docket* by Henry Dircks, a social studies teacher in the Bellmore-Merrick school district in New York.

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Power, Authority, and Governance. Civic Ideals and Practices. Individuals, Groups, and Institutions.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- analyze the development of American culture, explain how ideas, values, beliefs and traditions have changed over time and how they unite all Americans
- describe the evolution of American democratic values and beliefs as expressed in the Declaration of Independence, the United States Constitution, the Bill of Rights and other important historical documents.
- compare and contrast the experiences of different groups in the United States.
- understand how citizenship includes the exercise of certain personal responsibilities, including voting, considering the rights and interests of others, behaving in a civil manner, and accepting responsibility for the consequences of one's actions.
- evaluate, take and defend positions on what the fundamental values and principles of American political life are and their importance to the maintenance of constitutional democracy.

The Eagle to Watch and the Harp to Tune

While some Irish immigrants to the United States probably supported Andrew Jackson's presidency because of his Celtic background, many of them rallied around the Democratic Party because it articulated ideas and values similar to those that they brought with them from home. Whether they left Ireland for economic or political reasons, Irishmen often found that American notions of democracy and equal rights did not extend to the workplace. By attacking the arbitrary exercise of power by local mill owners or master craftsmen over their employees, Democratic politicians succeeded in attracting large numbers of Irish immigrants to their cause. By the mid-1830s, the Paterson Irish had not only made the Democratic Party their own, but had also begun to assume positions of leadership within the organization. Between 1826 and 1839 at least twenty-seven immigrants served as elected town officials, almost all of them under the Democratic banner

Many of the Irish in Paterson viewed America through the lens of their experience before emigration. Toasts delivered at a January, 1829 dinner in honor of Andrew Jackson's election revealed the way they connected developments in the United States with the popular political traditions of their homeland. John Kear observed that Jackson was "A Sprig of the shillaleh, and the root of hickory." Dennis McKieran of County Cavan linked Americans and Irishmen in common cause to promote freedom around the globe. He praised "The Eagle to watch, and the Harp to tune the nation, till the tree of liberty be planted throughout the world." The linking of Irish and American events was not just limited to partisan politics. The words used by McKieran and others to express their admiration for Jackson echoed those used by members of the local branch of the Friends of Ireland. They believed that the freeing of Ireland from British control was directly connected with the continued existence of equality and political democracy in the United States. When the Friends of Ireland talked about giving "vitality to that tree, whose seeds have been so successfully nurtured in our own proud land - so that its branches may be spread over an unfortunate people" or about severing "the

chains by which she was bound to the triumphal car of corrupted Britain," they spoke in a language that was a significant part of the popular thinking of the era. Those beliefs even extended to the institution of slavery. A number of immigrants involved in local Democratic politics and the Friends of Ireland signed an 1828 petition calling for the abolition of slavery in the District of Columbia. The petition's statements about "the blessing of liberty," and the great principles of republicanism and equal rights" reflected many of their most cherished ideas and beliefs.

Irish immigrants exercised their influence in the Democratic Party in two ways. Irishmen shopkeepers, small manufacturers and skilled craftsmen who had arrived in the U.S. by the early 1820s and had acquired citizenship voted regularly for the Democratic ticket and ran for office. More recent immigrants participated in the kinds of popular political activities common in Ireland at the time. Disruptions of public meetings, raucous street demonstrations and mass petition campaigns became commonplace in Paterson during the late 1820s and 1830s.

On the night of June 29, 1832, for example, a special town meeting was called to find ways to deal with an impending cholera epidemic. The chairman of the gathering was a Republican town clerk. According to reports in the *Intelligencer*, a local newspaper, a group linked with the Democratic Party and its immigrant supporters, came to the meeting with the express purpose of disrupting the proceedings. Their tactics succeeded in forcing the chairman to walk out in disgust. He rescheduled the meeting for the 7th of July. On that night the disrupters, "greatly augmented," attempted to secure a voice vote on the proposed assessment to clean up local streets but their effort failed.

Such disruptions were part of an emerging pattern in the New Jersey manufacturing town. A far more serious incident occurred in September, 1833, which clearly demonstrated the links between Irish immigrants, popular political agitation and rising class antagonism in Paterson. During the summer and early fall, an independent mechanics movement developed composed primarily of wage-earners with some support from shopkeepers and professional men. When the local National Republican Party attempted to hold a meeting on September 27, 1833 to select delegates to a county nominating convention, a crowd of between 150 and 200 people, "including a large number of aliens and boys," took over the gathering, forcing party regulars to abandon the room. The rump group formed their own slate of delegates. At the same time in another part of town, a meeting of "the inhabitants of Paterson" was in the process of choosing delegations to attend all of the upcoming county conventions. Chaired by two long-time Democrats, the second meeting officially sanctioned the actions of the rump National Republicans. Both groups supported the candidacy of John K. Flood, son of an Irish immigrant.

Irish loyalty to the Democratic Party was not, however, automatic. Unlike the workingman's movement that had developed in New York City in 1829 and 1830, Paterson's retained some independence from the formal Democratic Party organization. In fall, 1835, the farmers, Mechanics and Workingmen of Essex County decided to back the Democrats after the party placed a number of labor leaders on its electoral slate. The following year they ran an independent Workingman's ticket which actually outpolled the Democrats in Paterson. Irishmen active in the mechanics' movement viewed the struggle for local political power in Paterson within the broad context of international republicanism. Their toasts at a July 4th dinner linked democracy in America with the struggles for freedom at home or in other parts of the world. Hugh Brady toasted, "the radical reformers of Great Britain and Ireland who are now trying to break the galling yoke of despotism - May the redeemed and independent freemen of America cheer them on." For Edward McKeon, America served as a model for his own country. "Ireland - The land of an Emmet, a Burke, a Shiel and an O'Connell - May she, like the U.S. overcome her oppressors, and show the world that she is worthy to become a free and independent nation."

Petition campaigns, so common in Ireland, provided another way for immigrants to have a say in the political process. An 1834 petition drive, spearheaded by two Irish Protestants, the New Jersey legislature to turn down a request for incorporation by a cotton textile firm. The anti-incorporation petition, signed by over 350 residents of Paterson, reflected the opposition of many ante-bellum people to special business charters. They believed that such charters reduced competition and threatened individual economic independence by legally protecting the owners of corporations from personal risk. The petitioners included people active both in the mechanics movements and in the regular Democratic party organization. It reflected their understanding of such basic concepts as personal liberty and equal rights. For many Paterson inhabitants in 1834, the campaign against business incorporations was perceived of as part of a broader movement which stretched from the weaver's shops of Belfast and the farms of Kilkenny to the streets of Paterson, New Jersey.

In spite of considerable effort, Paterson National Republicans and their successors, the Whigs, could not disrupt the coalition of immigrants, wage-earners and Democrats. This led some of them to turn to nativism

as a means of wooing American-born Patersonians away from the Democratic Party. They claimed that "the rapid and unrestrained admission of emigrants from all nations, and of every description of character, without an adequate acquaintance with the nature of our institutions, and with all the prejudices of their fatherland still lingering about them" threatened the very existence of democracy in the United States. The very presence in Paterson of an organized movement dedicated to limiting the ability of Irish immigrants to participate in the electoral process, reflected their impact on the town's political life. The major points of the nativist program were a twenty-one year residency requirement for both citizenship and election to public office and a ban on the immigration of "paupers and criminals."

Although nativist organizations claimed four hundred members in Paterson by December, 1835, they met stiff resistance. An ad-hoc meeting of "democratic-republicans" issued a series of resolutions condemning the nativists, charging that limiting access to citizenship would turn the United States into "the seat of oppression" rather than "an asylum for the oppressed." Widespread opposition led to the demise of the movement by early 1836. Only one nativist leader was elected to office at the 1836 town meeting, while four of five candidates active in the anti-nativist movement were elected. The failure of the nativists to dilute the political influence of the Paterson Irish indicated that Irishmen living in New Jersey's primary manufacturing town played a pivotal role in local politics; their participation rooted in a system of values and beliefs that neatly blended with American republicanism of the period.

An analysis of immigrant behavior in Paterson strengthens a richer, more complex view of the roots of Irish participation in American society during the 1820s and 1830s. It shows that immigrants, drawing on their experience from across the Atlantic, played an important role in the struggle to expand popular democracy in the U.S. during the Jacksonian era.

Lesson Ideas and Activities

Design a campaign poster showing Irish immigrant support for Jackson's election or create a political cartoon challenging Irish immigrants who support Jackson.

Discuss Irish experience as industrial workers, canal builders and political activists in New Jersey and New York. Why would the Irish identify with the Jacksonian Democrats?

Compare these images with later cartoon caricatures by Thomas Nast. How do we account for differences in the way that Irish immigrants are portrayed?

Compare the experience of Irish immigrants with other groups arriving in New Jersey and New York during the same period and during different historical eras.

Discuss the emergence of anti-immigrant movements at different times in United States history. How our immigrants received today in the communities where students live?

- Julie Catania-Fortier and Stacey Cotten

Activity Sheet: Irish Democrats Support Jackson's Election

(A) Toasts delivered at a January, 1829 dinner in honor of Andrew Jackson's election as President of the United States show the way Irish immigrants living in Paterson, New Jersey connected developments in the United States with the popular political traditions of their homeland.

a. According to John Kear, Andrew Jackson was "A Sprig of the shellaleh, and the root of the hickory."

b. Dennis McKiernan linked Americans and Irishmen in common cause to promote freedom around the globe. "The Eagle to watch, and the Harp to tune the nation, till the tree of liberty be planted throughout the world."

c. John Morrow declared that "The Tree of Liberty, planted by the heroes of 1776 - May it be nourished from the pure fountain of Republicanism."

d. William D. Quinn depicted Jackson's election as a victory for freedom over the misuse of governmental power. "Our next executive department - From which justice will emanate and merit be rewarded: May it always consider it to be more honorable to serve freemen than rule slaves."

(B) The following statements are by members of a group called the Friends of Ireland.

a. We support giving "vitality to that tree, whose seeds have been so successfully nurtured in our own proud land - so that its branches may be spread over an unfortunate people" severing "the chains by which she was bound to the triumphal car of corrupted Britain."

b. Whigs are "faithful allies of Great Britain and the corrupt tools of the British Bank of Philadelphia."

(C) In June, 1832, a supporter of the National Republican Party wrote a protest letter to the Paterson newspaper, *The Intelligencer*.

"(F)ree born American had to adopt measures very different in their nature from those anticipated by the founders of the present system of freedom and equality to stem the torrent of insult, abuse, outrage, usurpation, which is constantly brought forth by a misled and ungrateful portion of our population. Unnamed individuals blew the coals of opposition hotter and hotter. This led people into the vulgar error of confounding the idea of order with that of aristocracy."

1. What images do speakers use to describe Andrew Jackson's election?
2. In your opinion, why do speakers link Jackson's election with events in Ireland?
3. Based on (C), what is the response of National Republicans to Irish support for Jackson?

Activity Sheet: Documents on Jackson's Presidency

Document A: President Andrew Jackson, First Annual Message, 1829.

"There are, perhaps, few men who can for any great length of time enjoy office and power without being more or less under the influence of feelings unfavorable to the faithful discharge of their public duties...The duties of all public officers are, or at least admit of being made, so plain and simple that men of intelligence may readily qualify themselves for their performance. And I cannot but believe that more is lost by the long continuance of men in office than is generally to be gained by their experience. I submit, therefore, to your consideration whether the efficiency of the government would not be promoted...by a general extension of the law which limits appointments to four years."

- What government practice does President Jackson recommend?

Document B: Andrew Jackson's veto message, July 10, 1832.

"I regret that I can perceive none of those modifications of Bank charter which are necessary to make it compatible with justice, or with the Constitution of our country...The present Bank of the United States enjoys an exclusive privilege of banking...almost a monopoly of the foreign and domestic exchange...It appears that more than a fourth part of the stock is held by foreigners and the residue is held by a few hundred of our own citizens, chiefly the riches class...It is easy to conceive that great evils to our country...might flow from such a concentration of power in the hands of few men irresponsible to the people."

- According to President Jackson, why did he veto the U.S. Bank's charter?

Document C: Daniel Webster's reply to Jackson's veto message, July 11, 1832.

[Jackson's veto of the Bank] appeals to every prejudice which may betray men into a mistaken view of their won interests...It sows the seeds of jealousy and ill-will against that government of which [Jackson] is the official head... It effects alarm for the public freedom, when nothing endangers that freedom...It manifestly seeks to inflame the poor against the rich; it want only attacks whole classes of the people, for the purpose of turning against them the prejudices of the other classes..."

- According to Senator Daniel Webster, what is the impact of Jackson's veto message?

Document D: Andrew Jackson to the people of South Carolina, December, 1832.

"Those who hold that you might peacefully prevent the execution of federal law deceived you...Their object is disunion. But be not deceived& Disunion by armed force is treason. Are you really ready to incur its guilt? I repeat to the union men in South Carolina gain, fear not, the union will be preserved and treason and rebellion put down, when and where it may show its monster head."

- How did President Jackson respond to South Carolina's attempt to nullify a federa law within its state?

Document E: Harriet Martineau, British author reporting on her 1834 visit to the U.S.

"I had been less than three weeks in the country and was in a state of something like awe... The striking effect upon a stranger of witnessing the absence of poverty, of gross ignorance, of all servility, of all insolence of manner cannot be exaggerated...I had seen every man in the towns an independent citizen; every man in the country a land owner. I had seen that the villages had their newspapers; the factory girls their libraries. I had witnessed the controversies between candidates for office on some difficult subjects, of which the people were to be the judge."

- What does the author say about the "common people" in this report?

Local History: The Civil Rights Movement on Long Island

Most middle school and high school students see history as something that happened in the distant past (defined as before they were born) and in far away places, that has little impact on their lives. A study of the civil rights movement on Long Island during the 1960s provides social studies teachers with a powerful tool for challenging these conceptions. These events happened locally, happened during the life time of their parents, defined currently existing institutions and communities, and continue to shape the attitudes of Long Islanders (including our students) about issues like race relations and social justice. In addition, they illustrate the interplay of local and national forces.

The full curriculum was prepared by the Hofstra Social Studies Educators, Hempstead, New York and is available on their web page www.geocities.com/hsse.geo. The curriculum guide address a number of New York State, New Jersey and NCSS standards.

N.C.S.S. Thematic Strands: Individuals, Groups, and Institutions. Power, Authority, and Governance. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- develop and test hypotheses about important events, eras or issues in state and United States history, setting clear and valid criteria for judging the importance and significance of these events, eras or issues.
- will learn democratic citizenship and how to participate in the constitutional system of government of the United States.
- compare and contrast the experiences of different ethnic, national and religious groups, including Native American Indians, in the United States, explaining their contributions to American society and culture.
- research and analyze the major themes and developments in state and United States history (e.g., colonization and settlement; Revolution and New National Period; immigration; expansion and reform era; Civil War and Reconstruction; The American labor movement; Great Depression; World Wars; contemporary United States).

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The Civil Rights Movement on Long Island, N.Y.

by Severin Cornelius

Social studies curricula generally portray the civil rights movement of the 1950s and 1960s as a struggle to end racial segregation in the southern part of the United States, especially the deep southern states of Mississippi, Alabama, and Georgia. However, an important part of the civil rights struggle was fought in the north, including in several Long Island communities where terror and discrimination were used to maintain racial segregation. Many of the problems that confront Long Island today are a result of the inability of Nassau and Suffolk counties to resolve issues related to racism and social justice over twenty-five years ago.

Historians tend to identify organizations like the Ku Klux Klan with the south, but clandestine racist groups existed on Long Island from the 1920s through the 1960s. In the decade after World War I, Long Island was a major site of a resurgent Klan that tried to intimidate recent Catholic and Jewish immigrants to the United States. Local historians estimate that in the mid-1920s, over 20,000 Long Island residents were Klan members, including the Freeport chief of police and three Suffolk County Republican Party chairmen. In 1922, the Klan burned a cross in a Catholic and Jewish neighborhood of Freeport and in 1924, 6,000 Klansmen marched through the town. In 1928, an estimated 8,000 people were at a cross-burning in Wantagh (*Newsday*, July 5, 1994).

Paul W. F. Linder, a real estate developer from Malverne who was President of the Homeland Corporation, was also the Great Titan of the New York State Klan. Because of his role in the development of Malverne, a street and an elementary school were named after him. In July 1926, a Klan fair called a Klorero was held in Mineola and it was attended by thousands of Long Island residents. A fund-raising journal published in conjunction with the festivities recorded donations from hundreds of Long Island businesses, organizations, and individuals, including the Women's Welfare League of Suffolk County, *The Bellmore Press*, *The Northport Observer*, *The Hempstead Sentinel*, the Oceanside National Bank, the Lindenhurst Police Department, and the First Reformed Church of West Sayville (*The Klorero*, Klan File, Long Island Studies Archives, Hofstra University).

Even though the Klan fell into eclipse in the 1930s, racial intimidation continued, and it was increasingly aimed at Long Island's Black population. In towns like Amityville, Central Islip, East Meadow, and Setauket, groups tried to intimidate African American residents by defacing property with hate symbols and through cross burnings (*NYT*, September 23, 1963). African American groups countered these attacks by intensifying their campaigns against racism and by demanding increased police protection (*Newsday*, February 17, 1967).

Frequently during the 1960s, Black residents of Long Island felt that police officers were more inclined to harass than to protect them. In January 1966, *Newsday* reported charges by CORE that alleged police brutality in the arrest of a man from Hempstead. On July 29, 1966, *The New York Times* documented an incident in North Amityville where Suffolk police blocked the main roads leading into this predominantly African American community after a series of incidents following an outdoor rally whose aim was to improve community-police relations. At the rally and in the article, African Americans accused police officers of regularly using abusive language, including the term "nigger" (*Newsday*, January 21, 1966; *NYT*, July 29, 1966). Actions by white officials often frustrated young Blacks and incited rioting. In an unusually violent episode in 1966, Black youths in the Carleton Park section of Central Islip responded to what they considered police harassment of an African American man by assaulting the two police officers (*NYT*, May 3, 1966).

Much of the racial conflict on Long Island had economic roots. Real-estate brokers exacerbated racism for their own economic gain. Brokers profited from the fears of white people. According to *The New York Times*, in the early 1960s they began "a strong campaign of 'block-busting' or inducing scare selling" in Port Jefferson, Freeport and East Meadow (May 21, 1961).

In many towns, white residents opposed racially integrating schools or allowing Black teachers to teach their children. In 1957, the N.A.A.C.P. charged that many Black education students from New York City public colleges were being discouraged from applying for jobs on Long Island (*Newsday*, February 12, 1957).

Efforts to expose discrimination against African American teacher candidates was part of a larger struggle against job discrimination. Throughout this period, civil rights groups pressured large businesses on Long Island to hire African Americans. According to a *Newsday* article from January, 1963, "The Long Island effort to combat discrimination in hiring practices is part of a large-scale campaign by C.O.R.E. in the Metropolitan area. The organization is currently organizing a boycott by shoppers against the products produced by Sealtest Foods, a large dairy firm" (January 17, 1963).

Campaigns by the Congress of Racial Equality against job discrimination set off sharp conflict on Long Island and stirred up opposition in the white community. When Lincoln Lynch, the head of the Nassau County chapter of CORE, targeted the Franklin National Bank for its failure to hire employees from minority groups, he was charged with forcing companies to hire employees based on their race. A *Newsday* editorial accused Lynch of "sowing the seeds of disunity" and provoked an exchange of letters involving Lynch and other community activists. Despite these criticisms, CORE's activism successfully forced companies to end discriminatory hiring practices (January 17, 1963). Four years later, Lynch and CORE were again in the news as they led the campaign to integrate the all-white Hempstead Volunteer Fire Department (*Hempstead Beacon*, February 1, 1967; *Newsday*, February 16, 1967; April 6, 1967).

While the leading proponents of the civil rights movement on Long Island during the 1960s were CORE and the NAACP, churches, either acting independently or in coalition with these groups, also played a major role in the struggle. Local religious leaders were influential as mediators between civil rights activists and opponents of racial integration, organized groups like the Huntington Township Committee on Human Rights and the Freeport Community Relations Council, appealed to the individual morality of members of their congregations, brought together people from different racial and ethnic backgrounds, and participated in protests and meetings (*NYT*, May 21, 1961).

An important figure on Long Island during this period was the Reverend Walter P. Kellenberg, the Roman Catholic Bishop of Rockville Centre. In an article in the *Hempstead Beacon*, Kellenberg declared, "The principle and most difficult problem facing our country and each of its citizens today is the struggle for Civil Rights . . . .The Declaration of Independence states what is also an incontrovertible fact of Christian teaching, that all men are created equal. . . . But the problem of unequal treatment amongst men is really a moral one. . . . (F)or this reason it is necessary that each individual examine his own conscience in matters of interracial and social justice" (August 14, 1963).

Despite gains during the Civil Rights movement of the 1950s and 1960s, most African American children in the United States continue to attend segregated and unequal schools. Nationally, an estimated three-fourths of all Black children attend schools that are 90% minority, and this situation is acute in the nation's 26 largest cities. This pattern is replicated in Long Island's public schools, where the failure to create stable, racially integrated communities during the 1960s, has produced a checkerboard pattern of racial segregation and unequal school funding. In Nassau and Suffolk Counties, residents of poorer, predominantly minority communities often pay higher property tax rates, but because of an unequal distribution of commercial establishments and differences in property values, less money is spent on the education of their children. For example, in primarily white, relatively affluent, Hauppauge, residents pay an average of $2,100 in school taxes on houses assessed at $60,000, while the district spends $13,300 to educate each child. However in Brentwood, where 65% of students are either African American or Latino/a, residents pay an average of $3,000 in school taxes on houses assessed at $35,000, but the district spends only $9,700 per child (*NYT*, January 22, 1995).

In his book, *Out of Our Past: The Forces That Shaped Modern America*, historian Carl Degler (New York: Harper, 1970:208-236) described the post-Civil War era in the United States as a "Dawn Without Noon" for African Americans. The end of slavery promised so much, but Reconstruction delivered so little. In many ways, the struggle for civil rights on Long Island in the 1950s and 1960s repeated this pattern. High hopes for change were dashed by stiff opposition from white opponents of integration and the deep roots and tenacity of institutional segregation and racism.

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ACTIVITY SHEET: Long Islanders Recognize the Problem of Racial Discrimination

80 Llers Will Parade For Integration Unit, *Newsday, November 7, 1958*

Huntington -- More than 80 Long Islanders are expected to take part in the Oct. 25 "Youth March for Integrated Schools" in Washington D.C. Mrs. Richard L. Rhodes of Tall Tree Ct., Huntington, said yesterday that at least two bus loads of Long Island residents would join 41 bus loads from New York City for the afternoon march past the Capitol. She said the marchers "will demonstrate our unity with the embattled children of the south who strive heroically to defend democracy in education."

Nassau Sets Up Rights Unit, *New York Times, May 10, 1962*

Mineola, L.I., May 9 -- The formation of a twenty-seven member Nassau County Committee on Human Rights "to guard against conflicts arising from discriminatory practices," was announced today by County Executive Eugene H. Nickerson. He said the advisory committee, which will serve without pay, would survey existing and anticipated conflicts in the county and make recommendations.

Long Beach Pledges Fight On Race Bias, *New York Times, June 1, 1963*

Long Beach, L.I., May 31 -- City officials here declared their intention today to "work unstintingly and constructively to remove all forms of racial discrimination from the City of Long Beach." The statement was issued after a three-hour meeting with representatives of the National Association for the Advancement of Colored People and the Congress of Racial Equality. The meeting had been called in an attempt to ease tensions that grew out of sit-ins started last March by the civil rights groups to protest sub-standards housing.

The Struggle for Civil Rights, *Hempstead Beacon, August 14, 1963*

Pastoral letter of the most Reverend Walter P. Kellenberg, D.D., Bishop of Rockville Centre, read at all the masses throughout the diocese (Nassau and Suffolk Counties) on Sunday, August 11, 1963.

Dearly Beloved:

The principal and most difficult problem facing our Country and each of its citizens today is the struggle for civil rights. As your Bishop, it is my duty to remind you of certain facts that sometimes become obscured with the rapidly changing news of the day. The Declaration of Independence states what is also an incontrovertible fact of Christian teaching--that all men are created equal. All men come from God, and all are equally called by God to salvation.

Because pride, prejudice and selfishness have closed the minds and hearts of so many to the truth, efforts have been made to pass legislation which will help make men equal. Law is a necessary cure of those evils which for so long have deprived minority groups of the their rights in American life and society.

But the problem of unequal treatment amongst men is really a moral one, and each individual conscience must recognize it as such. For this reason it is necessary that each individual examine his own conscience in matters of interracial and social justice. It means also, that each individual must study and acquaint himself with the facts about discrimination and the harm it does to all. It is further necessary that each of us by private and public prayer beg the Good God, unceasingly, to teach Americans that only equal opportunity for all can make the American dream of justice a reality for all of our citizens.

Questions:

1- Why was the Nassau County Committee on Human Rights established?
2- Which organizations led the campaign against racial discrimination in Long Beach?
3- Why does Reverend Kellenberg believe he must challenge racial discrimination?
4- Write a letter to Reverend Kellenberg explaining your reaction to his statement.

The Battle Over School Integration on Long Island, N.Y.

by Joyce Kenny Loftus

During the 1960s, many Long Island communities were strongly divided over the issue of racial integration of public schools. This issue was particularly heated because many white residents of Long Island had moved to the suburbs from New York City as urban communities and public schools became increasingly non-white. The battle over Long Island schools intensified in response to the national debate over racial integration and because of concern among many white Long Islanders that the New York State Department of Education would require either the consolidation of largely Black and white school districts or inter-district school busing to end school segregation.

Because of the importance of education for families with children and because of the impact of school systems on tax rates and property values, battles over racial integration on Long Island frequently focused on schools. During the 1960s, Freeport's school board tried to end racial segregation within the district's schools by transferring Black pupils between neighboring schools (*NYT*, July 13, 1963). In Amityville, civil rights advocates picketed racially segregated schools and threatened economic and school boycotts unless the district's schools were integrated (*Amityville Herald*, September 5, 1963; September 12, 1963). In Hempstead, with a rapidly expanding African American population, parents and the local school board supported a proposal to prevent racial segregation by merging the Hempstead school district with the neighboring, predominately white, Garden City and Uniondale school districts. However both Uniondale and Garden City resisted the plan (*NYT*, July 3, 1963; *Hempstead Beacon*, November 20, 1963). From 1967 to 1969, Great Neck debated whether to bus a small number of African American students from Queens into the district. When large numbers of Great Neck parents organized to block the integration plan, it was abandoned (*NYT*, December 22, 1967; June 19, 1969).

Across Long Island, school budget votes were influenced by battles over racial integration. The Glen Cove school board told the State Commissioner of Education that the school busing costs would have to be covered by increased state funds (*NYT*, August 7, 1963). In Oceanside, racial issues were so charged that unsubstantiated rumors about the possibility of integrating the district's schools led to the defeat of the local school budget in 1966 (*Newsday*, May 17, 1966).

One of the sharpest battles on Long Island over school integration in the 1960's was fought in Malverne. It pitted a group of largely African American parents, the Tri-Community Council for Intergroup Relations (later known as the United Committee for Action Now), committed to school integration as a step towards racial equality, against a group of overwhelmingly white parents in the Taxpayers and Parents Association, who argued that the primary issue was the right of parents to send their children to neighborhood schools.

On June 13, 1963, a *The New York Times* headline read, "Integration Plan for L.I. is Urged." According to the article, Robert Carter, a lawyer for the NAACP (National Association for the Advancement of Colored People), was representing a group of parents from the Malverne school district who wanted the New York State Commissioner of Education to "order the Malverne School District to reorganize attendance areas to end what is called de facto segregation." This request set off a storm in Malverne and across Long Island. An editorial in the *Hempstead Beacon* reported that the effort to challenge racial segregation in Malverne "appears to have raised more questions than provided answers" (July 24, 1963).

The Malverne school district, with three local elementary schools, presented a perfect example of the problem of racial segregation in Long Island schools and an ideal opportunity to challenge it. Students in one Malverne elementary school, Woodfield Road School, were from the predominately African-American neighborhood of Lakeview. Students in the two other schools were predominately white. Parents of Woodfield Road students spearheaded the school integration campaign out of concern that their children were receiving an inferior education.

Acting on the recommendation of a statewide advisory panel, Dr. James E. Allen, Jr., the New York State Commissioner of Education, approved a plan to integrate Malverne's elementary schools by assigning Malverne children to each of the three schools for different grades (*NYT*, June 2, 1963; June 13, 1963; September 14, 1963). In August, 1963, the school board's request to reopen the case was denied, however, a white parent secured a temporary restraining order from the New York State Supreme Court that blocked implementation of the school integration plan (*NYT*, August 14, 1963; August 23, 1963). This court decision established a pattern that continued for the next three years as white parents and the Malverne school board sought to either overturn the plan through the courts or to circumvent the intent of the state imposed integration plan.

The Malverne school board was countered at each turn by pro-civil rights, predominately Black, groups. In

September, 1963, pro-integration groups boycotted the Malverne public schools in an attempt to force the school board to end racial imbalance. About 250 children attended temporary "Freedom Schools" schools set up in community churches and a Jewish Center (*NYT*, September 12, 1963).

Meanwhile, with support from State Senator Norman Lent (Republican/East Rockaway) and Assemblyman John E. Kingston (Republican/ Westbury) the battle against school integration in Malverne became an issue in the New York State legislature. In February, 1964, Senator Lent proposed a law that would prevent the State Commissioner of Education from busing students to another school "based on race, color, religion, or national origin." Assemblyman Kingston complained that it was not integration, or money that was the issue, "but the philosophy of government the Education Commissioner is trying to impose on us." The bill was eventually defeated in the Democratic controlled State Assembly (*Newsday*, February 2, 1964; *NYT*, March 18, 1966).

When their legal resistance to integration faltered, white parents tried direct action patterned on the civil rights campaign. They tried to enroll their children in their local schools and organized boycotts and picketing in front of schools. During one demonstration, nine women were arrested (*Newsday*, May 23, 1965). White parents also established their own home schools and private tutoring plans, claiming that they were necessary to protect the "physical and psychological aspects of the children" (*NYT*, March 1, 1966). Pro-integration forces countered these moves with their own demonstrations and boycotts (*NYT*, February 1, 1966). They also accused the Taxpayers and Parents Association of sacrificing the needs of the community's children to satisfy their own political agenda. William Moody, a member of the Malverne school board charged the group was teaching confusion and racism to children; "To say, 'I'm for neighborhood schools, but I'm not against integration'--possibly an adult can separate those thoughts, but a child can't" (*Newsday*, March 14, 1966).

In May, 1966, opponents of school integration elected a majority to the Malverne school board. The group pledged to establish a "'free choice plan' under which parents would be permitted to choose which of the districts three elementary schools they wished their children to attend" (*NYT*, May 5, 1966). In September, 1966, the new Malverne school board refused state dollars intended to help the integration process. The board also threatened that parents would "remove their children from the public schools and send them to private schools" if integration efforts were not abandoned (*NYT*, September 21, 1966). In response to this resistance, State Education Commissioner Allen blocked the school board's "free choice plan" and sent an advisory panel into the district to "evaluate its education and integration progress (*NYT*, October 20, 1966; August 5, 1967.

Finally, in August, 1967, the Malverne School Board and the State Education Department agreed on a new "4-4-4" plan. When the plan was finally implemented for the 1967-1968 school year, students were divided between two kindergarten through 4th grade schools and then assigned to a district-wide middle school and high school (*NYT*, August 5, 1967; *Newsday*, January 1, 1968).

The battle over school integration in Malverne and in other Long Island communities paralleled the broader struggles being fought in the United States in the 1960s. On February 23, 1966, a *Newsday* article tried to explain the tensions and apprehension experienced by people in both camps. Both Black and white families were concerned for the future and safety of their children. Both groups felt they were being denied fundamental rights and the ability to live according to the "American way." Their disagreement was over what the American way represents.

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ACTIVITY SHEET: L.I. Districts Grapple with Racial Integration Plans

L.I. Board to Shift Pupils from School, *New York Times, July 3, 1963*

Freeport, L.I., July 2--The Freeport Board of Education voted unanimously tonight to transfer all pupils from the Cleveland Avenue elementary school, whose enrollment is 90 percent Negro, to five other schools. Clifton B. Smith, the president of the board, said the action "was in the spirit" of a directive issued last month by Dr. James E. Allen, Jr., the State Commissioner of Education, calling for greater speed in the elimination of racial imbalance in public schools.

Glen Cove Offers a Plan to End Racial Imbalance, *New York Times, August 7, 1963*

Glen Cove, L.I., Aug. 6--The Board of Education recommended last night that an elementary school in a Negro neighborhood be eliminated and that a $750,000 school be built in another part of the school district. It said that this plan would provide the only "permanent" solution to an end of racial imbalance in the district.

Nyquist Would Dissolve 2 Districts, *Newsday, October 9, 1969*

Albany -- Acting State Education Commissioner Ewald Nyquist recommended yesterday the dissolution of the predominantly black Roosevelt and Wyandanch school districts and their merger with surrounding white districts on Long Island. Nyquist, while admitting that he has no power to order such a dissolution, noted that both districts have a large number of disadvantaged students and poor financial resources.

It was the first time a state official had raised the possibility of dissolving the Roosevelt district, which is about 80 per cent black. But last year, former State Education Commissioner James E. Allen, Jr. refused to dissolve the Wyandanch district after proponents of the move argued that the district, where more than 90 per cent of the 2,5000 students are non-white, would never have the tax base to support quality education.

Officials from the districts around Roosevelt were cool to the merger idea.

L.I. School District Is Ordered to Admit 27 at Mitchel Field
New York Times, September 4, 1970

Mineola, L.I., Sept. 3--The children of welfare families living in barracks buildings at the former Mitchel Air Force Base were ordered admitted to the local public schools today by a State Supreme Court justice. The Uniondale School District refused last week to admit the 27 children for the term starting this month on the ground that they were not residents of the district.

During the summer the 15 families moved into Mitchel from motels, where they had been housed by the Nassau Department of Social Services. They are living in barracks buildings at the abandoned Air Force field, which is now owned by the county. Most of the families are black, while the population of the school district is predominantly white.

The Republican majority on the County Board of Supervisors termed the families "squatters" and refused to allow the county to lease the buildings to them through intermediaries. The Democratic administration of County Executive Eugene H. Nickerson then issued occupancy permits to the families, renewable every 30 days.

Questions:
1- How did Freeport and Glen Cove respond to racial imbalance in their districts?
2- Why did acting State Education Commissioner Nyquist want to dissolve the Roosevelt and Wyandanch school districts?
3- Based on the history of racial integration on Long Island, what response would you expect to this proposal?
4- In your opinion, why was there controversy over admitting children from families living at Mitchel Field into Uniondale schools?

What Happens to a Dream Deferred?

by Deon Gordon Mitchell

During the summer of 1967, there were approximately 150 racial "disorders" reported in predominately Black communities across the United States. They ranged from minor disturbances to major outbursts involving sustained and widespread looting and destruction of property. There was violence in Boston, Massachusetts, Buffalo, New York, Cincinnati, Ohio, Detroit, Michigan, New Haven, Connecticut, Newark, New Jersey, Providence, Rhode Island, and Wilmington, Delaware.

Initially most Long Islanders believed that their communities would be immune to these kinds of social disorders. Despite significant African American population centers in Hempstead, Lakeview, Roosevelt, Westbury and Amityville, Long Island was basically a region of suburban and rural small towns and villages, not the large densely populated urban ghettoes that seemed destined to explode. A *Newsday* article on March 1, 1968, reported that "a number of local officials and civil rights experts agreed. . . that Long Island does have some of the ingredients for trouble but can head it off through increased public awareness and action."

Newspaper headlines during the next few years show that racial tension on Long Island, both Black unrest and the white backlash that accompanied it, were more intense and extensive than officials anticipated. In 1969 and 1970 headlines in *Newsday* and *The New York Times* reported: "Shots Quell Central Islip Race Fight." "Three Beaten As Students Disrupt School in Freeport." "Bellport School Shut After Scuffles." "Racially Torn Hempstead High To Reopen With Talks on Strife." "Blacks, Whites in Hofstra Melee." "Four Hurt in Roosevelt Disorder." "Six Hundred Anger Whites Demand Law And Order in Schools".

By the end of the 1960s, African Americans on Long Island, particularly young people, no longer would quietly accept second-class citizenship, discrimination, or what they perceived as harassment by police officers or school officials. As a result, racial conflicts frequently mushroomed from seemingly minor issues. In October, 1967, African American groups in Manhasset appealed to the state highway department asking that a traffic light be installed at an accident prone intersection. When the request was denied, a spokesperson told a public meeting, "we are black people, they don't intend to give us anything unless we show we demand it. Tonight this community is waking up, we are sick and tired of all the foolishness, we are not going to take NO for an answer" (*Newsday*, October 27,1967).

Across Long Island, Black high school students took leadership in campaigns that challenged perceived injustices and community officials committed to maintaining the status quo. In May 1969, *Newsday* reported that in "Central Islip about 40 Black youth appeared at a meeting of the Central Islip Task Force to demand quicker solutions to racial problems" (May 28, 1969). Students wanted Black teachers and guidance counselors added to the school staff and African history and culture included in the curriculum. Some students also demanded that Dr. Martin Luther King, Jr.'s birthday be recognized as a holiday. When these demands were not met, a student group protested by boycotting classes.

African American parents frequently supported the demands presented by their children. *Newsday* reported that in Freeport Black parents were "concerned for the safety and education of their children. The environment of Freeport has not been conducive to these things in recent months" (April 29,1969). When "a group of twenty Black youths disrupted Amityville High School . . . in a demonstration against a white teacher whose dismissal the group has demanded," Black community groups in this Suffolk County village supported the students and added demands for an investigation into employment and housing discrimination (*Newsday*, October 9, 1969).

In many Long Island communities tension escalated when white residents responded to Black protests by demanding increased police protection from "disorderly blacks" and stiffer penalties for protesters who broke the law. On April 29, 1969 *Newsday* reported that at a meeting in Freeport a group of white parents and community residents "passed almost unanimously a list of demands that included suspension of any student who leaves school premises without permission, carries a weapon or participates in an unauthorized meeting during school hours; arrest of any student found in the halls without permission who refuses to return to class; patrol of the halls during school hours; and public review of demands made by black students." They also opposed a plan that would bring additional African American children into their community schools. In "Central Islip about six hundred whites turned out for a rally...in support of a drive to have Soul Village closed or moved" because it was a hangout for Black youth and considered dangerous (*Newsday*, August 28, 1969).

Escalating rhetoric in both white and Black camps on Long Island, eventually generated violence. On April 26, 1969, *The New York Times* reported that youths in Roosevelt "threw rocks and broke several windows in

the school, scuffled among themselves, beat three persons, including a woman who was pulled from her car when she stopped for a red light, and lowered the American flag in front of the school and tore it to shreds" (April 26, 1969).

In May, 1969, Central Islip High School exploded. According to *Newsday*, "Fighting among a number of white and Negro students broke out at the Central Islip high school yesterday for the second time this month. Warning shots fired by a patrolman dispersed the crowd, but the tension continued into the night, and there was a firebombing that caused minor damage to the home of a white resident" (May 28,1969; August 29, 1969).

In Westbury, the junior and senior high schools were closed in response to reports of racial tension among youngsters in the district. According to Westbury's school board president, "there had been an argument in the high school. . . between a white boy and a Negro youth. Rumors had spread throughout the school and created a tense racial atmosphere. Friction had been building up for the last two months. We are trying to head off a summer of rioting here" (*Newsday*, April 1,1968).

It is important to recognize that even as racial hostility grew, some Long Islanders remained committed to racial integration. For example, white members of the Great Neck school board explored a plan to bring Black students from New York City into its community's largely white schools. However, as a result of organized community resistance and the general political climate on Long Island, the New York City Board of Education ultimately withdrew from the plan rather than risk placing students in a hostile setting.

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The New York Times: April 26, 1969, "3 Beaten as Students Disrupt School in Freeport")

ACTIVITY SHEET: Teenagers Search for Answers

Students Meet to Trade Views in Plainview, *Newsday, February 4, 1969*

Plainview-- Students from the predominantly black Wyandanch Junior High School, who met last night with students from the John F. Kennedy High School here to discuss candidly the racial situation in America, found that they agreed on so many issues that by the time the meetings had ended, little had been accomplished. During the discussion period, the 10 students from each of the two schools went over several issues that were raised in "The Autobiography of Malcolm X," the black leader who was slain in 1965. They discussed integration, and all agreed that they were in favor of it. They also agreed that most people today are not yet ready for integration. They discussed black people, and all conceded that there are many misconceptions about the race. But they did not discuss the misconceptions. The students are part of two exchange groups from the 95 percent black Wyandanch school and from the Plainview school, which has only one black student. The groups are meeting twice monthly to discuss books related to the racial situation and to talk about what they as individuals can do to foster better understanding and relations between black and white communities.

Let's Talk About Us, Blacks, Whites Say, *Newsday, February 18, 1969*

Wyandanch-- A group of black and white high school students discussed a book on Malcolm X last night in the second session of a series of meetings designed to foster better race relations. Then they agreed that wasn't what they really wanted to talk about at all. "We should talk about us; we should talk about records, about school, about sex," Elizabeth Kaplan, a white student from Plainview's John F. Kennedy High School, said. Dorys Taylor, a black student from Wyandanch High School, agreed, "I want to talk not about what Malcolm X thought; I want to talk about what I think," she said.

Freeport Youth Council Plan Program to Alleviate Community Racial Tension
The Leader, Freeport, Baldwin, February 6, 1969

The Youth Council meeting on January 28 revolved around the issue of racism in the community. Council members, all of whom attend Freeport High School discussed racial tension and how to alleviate it among students and adult members of the community. Black and white members of the Council agreed that militants of both races were to be blamed for the disturbances and at the suggestion of a member, the group debated the merits of inviting both black and white militants from the High School to attend the next Council meeting. White students suggested the invitation of white fraternity members and black members suggested the invitation of more militant blacks.

About Racial Incidents, *The Leader, Freeport, Baldwin, March 20, 1969*

About eight weeks ago local newspapers reported that hundreds of Freeporters had attended a school board meeting to voice their concern over reports of inter-racial incidents in the high school. Many expressed the view that they sensed a rising tide of racial tension and polarization in the community, which had come into the open in the overt actions of some of the youth of the village. To stem that tide of racial tension several hundred people met at the Atkinson School to discuss the problem. They disagreed vigorously on many aspects of the problem, but agreed to go on meeting in an effort to clear the air and to get some definite action going. Further meetings were held at the Columbus Avenue School, which were followed by meetings of a steering committee, composed of members of the group.

Out of those meetings has come a new and unique Experiment in Community Understanding." Through the cooperation of the Village Human Rights Commission and the Board of Education a series of programs will be conducted by Prof. LeRoy Ramsey, of Hofstra University, the Education Chairman of the Nassau County Human Relations Commission.

White Student Endorsed, *Newsday, April 1, 1969*

Freeport-- Almost 100 persons at Freeport High School, including about 17 faculty members, endorsed yesterday the goals of a white student attempting to enlist whites in securing the goals of black students. The new program, called All-White Action for Racial Equality, was begun by Eugene Goldman, an 18-year-old white senior, who said that after several months of participating on a biracial student committee he believed that the black students did not really want to work together with the whites and had finally walked out, convinced that they were getting nowhere. He said, "When the whites ask the black students what we can do, they tell us to leave them alone and just do our own thing. So we will. Maybe this way we can really show them that we do care" The statement signed yesterday by students and faculty supported the demands of the black students, issued several months ago. The demands included requests for additional black personnel in the school, more black literature, a black history course for a four-year period, and the instruction of African languages.

Questions:

1- How did Plainedge, Wyandanch and Freeport schools try to ease racial tension?

2- If you were a student in Freeport, would you have supported the "All-White Action for Racial Equality"? Explain your views.

3- In your opinion, why did efforts to address racial tension on Long Island focus on schools?

Lesson Ideas and Activities

Examine community and school demographics. Who attends your school? Why?
Draw a community demographic map. Are people in your community segregated by race, ethnicity or income?
Use census data to compare the racial and ethnic make-up of your community from 1960 to 2000. Display information on charts and graphs. How is it similar? How has it changed? How do you explain any changes? How have people in your community responded to change?
Organize a club to discuss racial, ethnic and religious differences in your community.
Invite a community activist to speak in your school.
Organize a school dialogue on the questions: What is racism? Is there racism in our school? How can we change the atmosphere in our school?
Meet with students from neighboring schools to explore similarities and differences.
Start an e-mail exchange with students from another part of the country to explore similarities and differences.
Classroom Dialogue: Does media attention expose injustice to public view so it can be resolved or is it contributing unnecessarily to racial tension?

Check out these websites:
Teaching Tolerance (www.teachtolerance.org); Teaching for Social and Economic Justice (www.teachingforchange.org); Nonviolent Social Movements (www.pbs.org/aforcemorepowerful).

- Vonda-Kay Campbell, Chris Capomi, Jennifer Pesato, and Michael Sangirardi

"Teaching with Oral History" will be a regular feature in Social Science Docket. Oral histories are a way to integrate the lives of ordinary people into history. Dr. Eugene Reed is a dentist who has lived in the Amityville, Long Island area since the 1950's. He was the chairman of both the Suffolk and New York State National Association for the Advancement of Colored People.

Dr. Eugene Reed and the Battle for Civil Rights on Long Island

by Clinton Grant and John Syffrard

During the 1960's, CORE and the NAACP were the strongest civil rights organizations on Long Island. I used to travel around upstate New York State as NAACP state president. In many places you had a substantial number of whites who were involved in the civil rights movement. But from whites on Long Island, we had minimal support. Most of the branches were all Black. Politically, we were ignored by both parties. The Republicans controlled most things at the time and they pretended as if we didn't even exist. The Democrats had no power. We got lip service from them. We didn't have Blacks holding any significant positions in county or town government.

The National Association for the Advancement of Colored People was started to eliminate racism. My mother was the first President of the first branch of the NAACP on Long Island. That goes back to the 1930's. My mother started the local NAACP when they had a showing of the Ku Klux Klan movie, "Birth of a Nation," in Glen Cove.

Once my mother took my sister, brother, and me to the movie house in Glen Cove. We were little kids. She told us where to sit so she could find us. When we got in there, they told us we had to sit in the balcony, because all colored people had to sit in the balcony. We said, "Mama wants us to sit here where she can find us." My sister got on the phone and called my mother. I remember my mother coming down and raising all kinds of threats and that broke that up.

On Long Island, people who were racists got away with many things when I was growing up. I remember once when I took my girl friend to a restaurant, we went in and sat down. After a while we noticed that we were not being served. When we asked what was happening, they told us that we were under age. We left, but I knew it was not the real reason. I had been there before with white kids and at those times we were served. It was because we were Black.

I remember in my earlier days, my father took us out for a Sunday ride into Hicksville. When we got there, the road was blocked off for a parade. It was a march of the KKK. They were marching down the streets in their sheets. This was not some place down in Georgia. This was right here.

I attended a high school where I was the only Black. I was subject to the usual things in that kind of atmosphere. When I finished high school, I determined that I wanted to go to a Black college. I went to Howard University in Washington DC. It had a whole different atmosphere.

There was a big shortage of dentists in the army. They sent a telegram from the president of the United States saying that if I volunteered to join the army, I could go into any sphere of operation I wanted. I wanted to go to Europe and see what Europe was like. I got orders to go to New Jersey and an officer said they would cut orders for me to go to Japan, because "we can't send colored boys to Europe." I said, "I have a telegram from the President of the United States that says that I can go to Europe if I want to." I said, "I am going to file suit on this." The officer said, "Wait a minute. Be patient. Let me see what I can do for you!" Shortly, I got orders to go to Europe.

When I got to Europe, they had this great big clinic in Munich. But one of the officers took me in his jeep and brought me to an old bombed out building where there was a Black trucking battalion. He told me that this was where they were going to place me. It took them six week before they got anything done. When I left the service, I had built up a lot of resentment.

When I came out of the army, I didn't want to live in Glen Cove. I wanted to go someplace where there was a large Black community, where I could get involved. I heard about Amityville and I came here. I bought a house and immediately got involved with the local branch of the NAACP.

On Long Island in the 1960's we used the courts and direct action to challenge racism. There was a lot of picketing and boycotting and that sort of thing. The major problems were in education and housing. As Blacks, we faced all kinds of obstacles and we still do today. Education for Blacks was different from the education for the whites on Long Island. There was not a single Black teacher in either Nassau or Suffolk county until the fifties. It was a big fight to get districts to hire Black teachers. We overcame that, but still the Black teachers were treated differently from the white teachers.

On Long Island we had de facto school segregation; de facto means that racial segregation wasn't the law like in the south. But communities constructed schools according to the district lines and housing patterns. Black children lived in the same areas so they went to all Black schools.

In Amityville, the Board of Education decided that they would build two new schools in North Amityville. The eastern part of North Amityville was all Black and the western side was white. Instead of building a school in North Amityville for everyone, they built two schools, one on the extreme eastern border of the district and one on the extreme western border. It was obvious what the situation was so we went to court. The Board of Regents finally forced the school board to open one of the schools for kindergarten to 3 and the other for grades 4 to 6. This way all the kids went to school in North Amityville together, the schools were integrated. But we still had the problem of the principals and the staff and how they treated the children. Every year it gets harder. Today racism is not as clearly defined as it used to be so it becomes more difficult to deal with.

In the 1960's, a big health spa had a reputation for not accepting any Blacks. There was one in Massapequa, which is right next to Amityville, so we set up a trap. I went down with a white lawyer. I went in first. They said they had a long list of applicants and they were going to put me the top of the list. I walked out and the white guy walked in. They signed him up on the spot. We filed suit and they settled. They made a public statement that they would not discriminate against anyone anymore and offered me a free membership.

One of the big things we dealt with were the volunteer fire departments because refused to accept Black applicants. They operated like private whites-only clubs. They had to vote you in, but if you were Black, you didn't get voted in. In North Amityville and Wyandanch we were paying taxes to support the so-called volunteer fire departments. These were financed by the taxpayers of the towns and still Blacks could not participate. The fire department in North Amityville is now completely integrated. They even have a Black fire chief. But Wyandanch is still very resistant to integration. It is a Black community but I think they only have four Blacks in a department of almost 70.

Today, Blacks have achieved a much greater role in politics, though not as much as it should be. Some of that has to be attributed to affirmative action. Local governments were required to have an affirmative action program. They were supposed to, but many didn't until they were pressured by the N.A.A.C.P.

Some issues are still unresolved, like police brutality and the different way that police treat Black and white people. I remember once I was driving my sister-in-law, who looks like she is white. There is a little stretch of Sunrise Highway near Brightwater that many people didn't realize was a speed trap. You would be going 55 mph and suddenly you had to drop to 25 mph. I knew it because I was down there a few times. Once, a cop pulled me over for a ticket, even though I was not exceeding the speed limit. He wanted to know who was that woman in my car. I told him that I was the state president of the N.A.A.C.P. I said, "If you want to give me a ticket, do so, but who is in my car is none of your business." He decided to let me go. For years now, I haven't been pulled over to the side of the road, but young Black men are still pulled over all the time.

I think the major problem in America is denial. White people live in a state of hypocrisy. They deny that there is a color line. They claim that everything is rosy and they don't understand why Blacks are objecting and why Blacks are protesting. They feel that Blacks have equality, which we don't. Unless something happens to pull whites out of this denial, problems are going to get bad. We have a rage within the Black community. This is difficult to explain. I think our youth have given up on striving to become a part of the whole system. They don't feel comfortable or that it is possible for them. It just does not look good.

Activities: Students can read the oral history of Dr. Eugene Reed and discuss the following questions:
1- What childhood experiences influenced Dr. Reed to become a civil rights activist?
2- How did his experience in the army shape Dr. Reed's philosophy?
3- Dr. Reed describes a number of issues he was involved with on Long Island during the 1960's. Which do you consider the most important? Why?
4- How does Dr. Reed explain differences in racial discrimination in the past and today?
5- What are the major racial problems that Dr. Reed sees today?
6- If you could ask Dr. Reed a question about the Civil Rights movement on Long Island during the 1960's, what would you ask him? Why?
7- If Dr. Reed had asked you to join him in a protest march during the 1960's, would you have participated? Explain the reasons for your answer.

The Character of the Electoral College: A View From New York State

by Gary Bugh

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Power, Authority, and Governance. Civic Ideals and Practices.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- learn democratic citizenship and how to participate in the constitutional system of government of the United States.
- understand how citizenship includes the exercise of certain personal responsibilities, including voting, considering the rights and interests of others, behaving in a civil manner, and accepting responsibility for the consequences of one's actions.
- understand the dynamic relationship between federalism and state's rights.
- evaluate, take and defend positions on what the fundamental values and principles of American political life are and their importance to the maintenance of constitutional democracy.
- draw maps and diagrams that serve as representations of places, physical features and objects
- locate places within the local community, State and nation.

The Electoral College seems like a rather dull institution as it reliably fulfills its function in the election process every four years. It is generally viewed as a cog in our election machinery, contributing only legal approval and scripted ceremony to the results of the popular vote. We expect electors to do no more than serve as conduits for the will of the people by casting their ballots according to each state's popular vote. The framers of the Constitution had hoped the Electoral College would provide an opportunity for informed deliberation about candidates, and discussions at a few meetings in 1792 apparently did change the minds of some electors (Wilmerding 1958, 174). By 1796, however, most voters held a different view and expected electors "to act, not to think" (Longley and Pierce 1999, 111). The Electoral College has lived up to this expectation remarkably well throughout its history, having only 9 "faithless" electors out of 21,291 electoral votes cast (113). The predictability of the Electoral College, however, does not necessarily mean that it lacks character. The history of the New York Electoral College provides insight into meetings enlivened by personal relationships as well as arguments about the institution itself.

Critics of the Electoral College often associate the apparent dullness of the institution with its historical anomalies. On three occasions (1824, 1876, and 1888) and for different reasons, the Electoral College led to the selection of a president who did not win the popular vote. As Kimberling (1992) points out, however, different and unique circumstances surrounded each of these elections, and, as intended, higher Constitutional procedures peacefully resolved each one (5-7).

Because it only takes place every four years, the Electoral College is not prepared to handle all contingencies. This was evident in 1872 when Horace Greeley, running for president, died between the popular and electoral vote. Although Greeley did not win more national popular votes than his opponent, several electors were pledged to him. These electors had no precedent to follow and wound up scattering their votes among several Democratic candidates, except for three who insisted on voting for Greeley.

For all its quirks, the Electoral College nevertheless contributes stability to the election process. As students of election systems have long pointed out, winner-take-all elections, which all but two states use to determine their electors, facilitate a stable and competitive two-party system. Historical records of the New York Electoral College show individual participants bringing continuity to the process as well.

On more than one occasion, the Governor's relationship to the Electoral College of New York has had more significance than certifying the electors following the general election. For example, in December 1932 Franklin Roosevelt as Governor of New York signed the official list of electors who would cast their votes making him president of the United States. Governors Al Smith in 1928 and Thomas Dewey in 1944 had the same duty to perform, however, after losing their bids for the presidency, each found himself in the unfortunate position of certifying the electors of their opponent. At least Governor Dewey won the popular vote in New York for president in 1948, allowing him the satisfaction of certifying the electors who would vote for him.

Another aspect of personal meaning is the presence of some of the same electors at more than one meeting. Each political party selects the people who will go to the Electoral College if the party's candidate wins the state's popular vote in the general election. Because of this, there have been many electors who have attended several New York Electoral Colleges. Clarence C. Vam Bell cast an electoral vote for Eisenhower in 1956 and for Richard Nixon in 1972. Jacob Holtzman was a Republican elector in 1948, 1952, and 1956. Several people attended the four New York Electoral Colleges during FDR's presidency, including Harriet Mack, Alice Campbell Good, Joseph O'Brien, Clifton Bogardus, and William Dapping. Dapping went on to vote at the 1960 and 1964 meetings, and was scheduled to do so again in 1968, but could not attend due to an operation.

While participants add a sense of continuity to the Electoral College, they also at times express their individuality. Several electors failed to attend the 1968 New York Electoral College. When the Electoral College gathered at noon December, 16 only 20 of the necessary 43 electors were present. One news account of the meeting in the *Albany Times Union* cited the inclement weather for the missing 23 electors. More arrived before the vote was taken, but 11 electors never made it to the meeting. There was barely enough room on the certificate for the names of all the absent and substitute electors. It was known beforehand that at least two electors, one being the historically dependable Dapping, would be unable to attend due to medical conditions, an event that made headlines.

Blaming the absence of nearly a quarter of the electors on the snow, however, ignores consideration of other reasons for the missing electors. Granted, Albany was recovering from a storm that had hit the day before bringing a little over eight inches of snow, but inclement weather had welcomed electors to the state capitol before. For example, six inches of snow fell on Albany right before the 1992 Electoral College, yet only one elector missed the meeting. One may wonder if the record number of absent electors in 1968 was related to the turbulence of the times, rather than the weather. The Democratic National Convention in Chicago, after all, was marked by violence in the streets and the nomination by party professionals of establishment candidate Hubert H. Humphrey.

While additional explanations for the absence of so many electors from the 1968 New York Electoral College cannot be fully explored here, at the very least the event calls attention to the possibility within the seemingly stodgy institution for the expression of personal opinions. In fact, disagreement among the participants about the very institution they are part of often takes place at the New York Electoral College.

Perhaps out of frustration from FDR winning a fourth term or his loss as a Republican candidate for the U.S. Senate that year, New York Secretary of State Thomas J. Curran in 1944 indicated a desire for abolishing the Electoral College. Speaking before the electors, Curran argued the time had come to end the institution since "a very considerable majority of the people of the country may lean to the belief the Electoral College method of selecting the Chief Executive of the nation may have been outgrown by the very growth of the nation itself." Elector Alice Campbell Good, attending her fourth Electoral College, disagreed with Curran's viewpoint, and defended the institution because it is "one of the checks and balances of our democratic system and it has worked well through the years."

At the 1968 New York Electoral College Secretary of State John P. Lomenzo called for reform of the Electoral College in order to prevent "political maneuvering." In contrast to Lomenzo, Colonel James T. Healy, an elector from Albany, defended the Electoral College. "So vulgar and rasping are the antics and shouts of street rioter, campus clown and adventuring do-gooder," Healy railed, "that, perhaps, it is our duty on this occasion to state our endorsement of the system and to go on record as opposed to tampering with our Federal Constitution."

Although the 1972 New York Electoral College was not as spirited as the previous gathering, Secretary of State Lomenzo again argued for reform. His news release described his argument "for the removal of the independence of the presidential electors and for the elimination of the authority of the House of Representative to elect a President in the event no presidential candidate receives a majority of the electoral votes." His speech was more optimistic this time, and he assured his audience of "four more years of outstanding national leadership."

Historical records provide evidence that the institution some consider America's dullest is animated by personal bonds and arguments. The fact participants make arguments about the Electoral College during the meetings may mean the institution still has space for deliberation.

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Lesson Ideas and Activities

Examine maps of the United States showing the electoral strength of each state. Does the winner-take-all rule mean that some states are neglected and others receive unfair attention during presidential campaigns? Do some voters end up counting more than other voters? Which regions of the country carrying more weight in the election? Explain.

Does the Electoral College system prevent the emergence of new political parties? Explain. Is this a positive or negative feature of the American political system? Explain.

Examine electoral votes in the elections of 1824, 1860 and 1876. In these elections, did the system work? Explain.

Examining changes in the electoral votes of New Jersey and New York during the twentieth century. What has happened to the relative influence of these states in Presidential elections?

Have a class debate. Is the Electoral College outdated? Does it interfere with democracy? Should it be abandoned?

Prepare position papers on the Electoral College. Send them to local newspapers and elected officials.

For more information about the Electoral College check out these websites:

www.nara.gov/education/cc/electcol.html; www.nara.giv/fedreg/electcoll/index.html; www.fec.gov/pages/ecmenu2.htm; www.wikman.com/eric/electoralcollege.html; www.policy.com/news/dbrief/dbriefarc770.asp; www.avagara.com/e_c.

-Richard Stern

Selecting the President

by Henry Dircks

AIM: Does the United States get the presidential candidates it deserves?

MATERIALS: Lesson worksheets, candidate cards, electoral vote and voter turnout transparencies.

GOALS: students will be able to:

- describe formal and informal factors in the election of United States presidents.
- explain how the electoral college system operates.
- discuss arguments supporting and opposing the electoral college system.
- assess the impact of voter turnout on the election process.

ACTIVITY 1: Students should list constitutional qualifications for presidential candidates and qualifications they feel are important for presidential candidates. Discuss student lists. In your opinion, why does the Constitution place such few formal qualifications on presidential candidates?

ACTIVITY 2: Distribute candidate cards to student teams. Each team should rank the candidates in order of preference and explains reasons for their chooses. Examine team decisions.

Which qualifications did your group think was most important?

Why did you choose the most qualified candidate that you did?

Would knowing the real identity cause you to change your mind? Why or why not?

What conclusions about presidential candidates can you come to having completed this exercise?

(1) Benedict Arnold (2) Martin Luther King (3) Franklin Roosevelt (4) Andrew Jackson (5) Alexander Hamilton (6) Eleanor Roosevelt (7) Cesar Chavez (8) Abraham Lincoln

ACTIVITY 3: Distribute worksheet on electoral college system. Review system with students. A candidate needs 270 electoral votes to be elected. What is the least number of states necessary to gain an electoral majority? List the states. If you were a presidential campaign manager, where would you direct most of your attention, campaign visits and advertising? Why? What criticisms can be made about this system? In your opinion, why did the framers of the Constitution create this indirect method of electing the president?
ACTIVITY 4: Examine chart of voter turnout for the 1972-1988 Presidential elections. What factors do you think contribute to voter turnout in these elections? Why? In your opinion, how might this be changed?
SUMMARY QUESTION: Under the current electoral system , does the U.S. get presidential candidates it deserves?

Candidate Cards

Candidate #1:
College: None
Religion: Protestant Age: 38
Married: Five years to first wife (died), one year to second wife
3 children
Career: Investor, bookseller, druggist, Brigadier General U.S. Army

---

Candidate #2:
Colleges: Morehouse College, University of Pennsylvania, Harvard University, Morgan State College, Crozer Theological Seminary
Religion: Protestant Age: 37
Married: 15 years, 4 children
Career: Minister, philosophy professor, civil rights leader, Nobel Peace Prize winner, Time magazine 'Man of the Year

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Candidate #3:
Colleges: Harvard University, Columbia University Religion: Protestant Age: 50
Married: 27 years, 6 children
Career: farmer, lawyer, state senator, Asst. Secretary U.S. Navy, Governor, Vice Presidential candidate

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Candidate #4:
College: None
Religion: No specific denomination
Age: 62
Married: 38 years; no children
Career: Land speculator, farmer, lawyer, member U.S. House of Representatives, Senator, District Court judge, Commander U.S. Armed Forces

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Candidate #5:
College: Columbia University
Religion: No specific denomination Age: 47
Married: 24 years; 8 children
Career: Writer, Lieutenant Colonel U.S. Army, member of Congress, delegate to a constitutional convention, Sec. of the Treasury

---

Candidate #6:
College: None
Religion: Protestant Age: 65
Married: 27 years; 6 children
Career: Teacher, journalist, member of labor union, U.S. delegate to the United Nations, Chairman U.N. Commission on Human Rights, candidate for Nobel Peace Prize

---

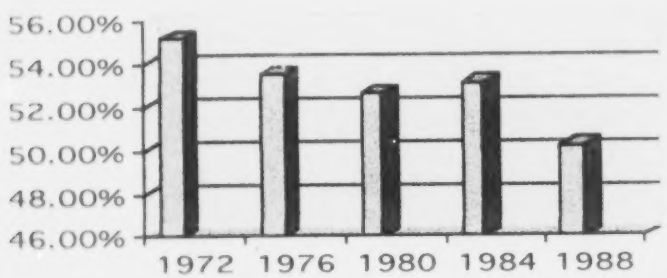
Candidate #7:
College: None Religion: Roman Catholic Age: 47
Married: 28 years; 8 children
Career: Director community service organization, founder farm workers' labor union, served in U.S. Navy, honored for distinguished service by American Institute for Public Service

---

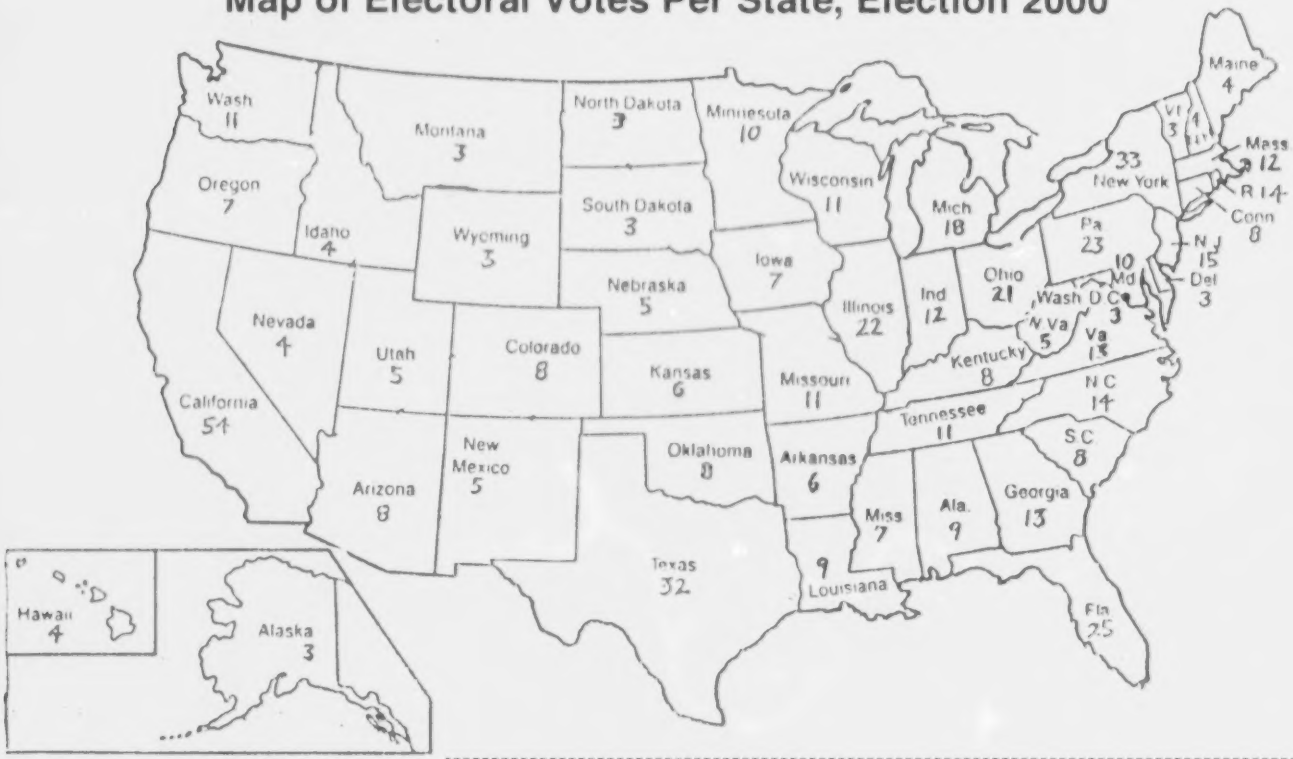
Candidate #8:
College: None Religion: No specific denomination Age: 51
Married: 19 years; 4 children
Career: Postmaster, lawyer, member House of Representatives, store owner, State congressman, Captain U.S. Army, public speaker

---

Voter Turnout in Presidential Elections, 1972-1988



Map of Electoral Votes Per State, Election 2000



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Current Events from the Past

edited by Lorraine Lupinski- Huvane

The New York Times began publishing in 1851 and has covered major historical developments for the last century and a half. Many articles have been organized into thematic topics as part of a Great Events series and are available on microfiche from UMI (1-800/521-0600 http://www.umi.com). Using excerpts of newspaper articles from the past for class and homework assignments provides students with contemporary perspectives on events in world and United States history and also prepares students to answer document-based questions. This issue of *Social Science Record* examines nineteenth and early twentieth century events in Southwest Asia focusing on the emergence of modern Turkey from the Ottoman Empire. Combining topics makes it possible for students to discuss whether Europeans powers share responsibility for the massacre of Armenians because of their imperialist ambitions in the region. The Crimean War should be examined within the context of competing 19th century alliances and imperialist ventures. These contribute to the breakdown of the European system established after the Napoleonic era and lead to World War I. The massacre of the Armenians can be compared with the Great Irish Famine, African enslavement by Europeans, the European Holocaust and other similar events in human history. How do we explain these atrocities? How do we prevent them in the future?

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Global Connections. Power, Authority, and Governance.
In order to achieve New York and New Jersey social studies curriculum standards students will:

- understand the development and connectedness of Western civilization and other civilizations and cultures in many areas of the world and over time
- analyze historic events from around the world by examining accounts written from different perspectives
- understand the broad patterns, relationships, and interactions of cultures and civilizations during particular eras and across eras
- analyze changing and competing interpretations of issues, events and developments throughout world history.

Aim 1: What were the underlying causes of the Crimean War?

Teacher Background: Many historians consider the Crimean War the world's first modern war. It was the first war to produce a female nursing corps, led by Florence Nightingale, the first to use the telegraph, the first to have a war correspondent and a battlefield photographer, and the first to make use of the Gatling gun. The war was precipitated by Russian attempts to expand its influence in the Black Sea region at the expense of the Ottoman Empire. Great Britain and France intervened in defense of Ottoman interests and to block Russian expansion.

Aim 2: Should world powers have intervened to protect Armenians?

Teacher Background: Armenians are a Christian people who trace their ancestry to the Biblical Noah. Armenia's location on the East-West trade route between Europe and Asia helped ensure that the people and the land were a center of contention throughout history. Parts of Armenia were conquered by the Byzantine Empire, the Persians, the Seljuk and Ottoman Turks, and the Soviet Union. At the end of the 19th century, the great majority of Armenian lands fell within the boundaries of the Ottoman Empire.

Although the Ottoman Empire was once great and powerful, by the close of the 19th century it was known as "the sick man of Europe". European powers, interested in expanding their influence in the region, attempted to weaken the Ottoman Empire's Islamic rulers by encouraging and financing independence movements within the multinational, multiethnic empire. This support and contemporary ideas of national self-determination that were taking hold in the region, pitted Armenians against Turkish national aspirations at the eve of World War I. The result proved disastrous for the Armenians. The Ottoman leadership ordered and executed a large scale campaign of brutality and massacres on the Armenian population. Thousands were murdered and millions were forced to flee their homes and become refugees.

ACTIVITY SHEET: The Crimean War (1853-1854) - From the pages of *The New York Times*

1. (July 1, 1853) THE DESIGNS OF RUSSIA UPON TURKEY- There is a Russian proclamation from 1837 that reads in part, " . . . are you not aware that if the heavens should fall, Russia could prop them with her bayonets? The English may be good mechanics and artisans, but power dwells only with Russia. No country ever waged successful war against her. Russia is the most powerful of all the nations. If you desire peace, you must be convinced that there are but two powers in existence- God in heaven, and the Emperor upon earth."

Czar Nicholas remembers Russia's first war in which he was left in possession of the Ukraine, obtaining a port on the Black Sea. This was before Czar Peter came up with the idea that the nations of Western Europe were more advanced than his own, and that there was no reason why he should not bring his own people to the level of European civilization. By his will he enjoined his successors to obtain Turkey. This was the beginning of the conflict, the conflict of which the fate of Europe hangs.

2. (February 20, 1854) - THE EASTERN QUESTION IN THE HOUSE OF LORDS. My Lords, I am reluctant to engage in war against any state and certainly against Russia. I consider it my duty to use every possible effort and every endeavor to check a feeling which I admit is natural. No war can be justifiable unless it partakes of the nature of a war in self-defense. No man can now pretend that there is any real danger from the war now existing, yet as interfering with a proper preservation of the balance of power established in Europe, it might be considered in some sense self-defense.

3. (February 20, 1854) A LETTER FROM THE FOREIGN SECRETARY TO THE BRITISH AMBASSADOR AT ST. PETERSBURG - Authentic information from Constantinople, has reached her Majesty's Government, that a Turkish squadron was completely destroyed by an overwhelming Russian force; that 4,000 Turks perished; and that survivors, no more than 400, were all more or less wounded.

4. (February 20, 1854) INTERVIEW OF BRITISH MINISTER WITH COUNT NESSELRODE - Dismiss from your mind the unfounded notion that it is the desire of Her Majesty's Government to humiliate Russia; no feeling of the sort exists. Do not imagine either that it can be for our interests that Russia be injured- quite the contrary. The case is plainly this- *Her Majesty's Government has a British interest and a European interest in maintaining the independence and the integrity of the Ottoman Empire.* The duties that the British government has to perform have been imposed upon us by Russia. Turkey must be defended from aggression. Her Majesty's Government has pledged to defend her.

5. (February 20, 1854) PRUSSIA AND AUSTRIA - The destinies of Europe hang upon the decision of the two great German powers. Will the cabinets of Vienna and Berlin unite themselves heartily and sincerely with the French and British government for the maintenance of the existing territorial arrangements of Europe? One of the principal objects which the Russian Emperor now seeks to realize is the conquest of the mouth of the Danube- in other words, he desires to seal up the principal outlet for the commerce of the Austrian dominions.

6. (February 21, 1854) COUNT ORLOFF'S MISSION - Czar Nicholas has asked that his former friends and allies, the Emperor of Austria and the King of Prussia, adhere to unconditioned armed neutrality in the Eastern quarrel. In return, Russia would protect them and that in the approaching dissolution of the Ottoman Empire their interests would not be forgotten.

7. (April 15, 1854)- THE DECLARATION OF WAR - It is with deep regret that her Majesty announces the failure of her anxious and protracted endeavors to preserve for her people and for Europe the blessings of peace. The unprovoked aggression of the Emperor of Russia has compelled us to come forward in defense of an ally whose territory is invaded and whose dignity and independence are assailed.

Questions

1. According to the speaker in article 2, when is war justified? Do you agree or disagree? Explain.
2. What does the speaker mean when he refers to a "balance of power" in Europe?
3. In your opinion, why does the Emperor of Russia appeal to the Emperor of Austria and the King of Prussia?
4. Based on the articles, what is the Russian view of events taking place in the Black Sea region?
5. Based on the articles, what is the British view of events taking place in the Black Sea region?
6. In your opinion, is *The New York Times* coverage of these events biased? Explain.
7. In your opinion, what were the underlying causes of the Crimean War?

ACTIVITY SHEET - Massacre of the Armenians (1895-1916) - From the pages of *The New York Times*

1. (October 20, 1895) TURKEY COAXED TO KILL - A private letter received from Constantinople puts on the Armenians themselves the blame for the harsh treatment they have received from Turkey. The letter reads, "The Armenian Hunchagist party seems to think that its job is to enlighten the world on the rude character of Turkey. They force the Turks to show themselves as they are. They hold that Turkey is a wolf in sheep's clothing. If they twist the tail of the beast, he will forget and stain the snowy fleece with blood every time; although the fact that he needs a disguise is perfectly well known to the reputed wolf".
2. (November 17, 1895) KILLING THE ARMENIANS - In the disturbances that had taken place at Sivas 800 Armenians and 10 Turks had been killed. The discrepancy in the figures show that the Turkish allegations that the Armenians were the aggressors are absolutely untrue and that the Armenians were deliberately massacred.
3. (November 29, 1895) THE ANARCHY IN TURKEY - Discussions of the reasons for the present frenzy of slaughter in Turkey seems a waste of time. There are the natural Turkish ferocity, the oppression of the Armenians, the assumed massacres, and the revolutionary movement inextricably mingled with it all, and the vague specter of purely religious fanaticism urging the Turk to proclaim war on all Christians. The reason for all the horrible events that have shocked the world is the Turk and his four centuries of denial of civil rights to his Christian subject.
4. (January 1, 1896) ARMENIANS ARE ANXIOUS - It has been reported by the Turkish government that Ottoman troops are protecting Americans missionaries against Armenian rioters. Not the slightest foundation exists to support this allegation.
5. (February 4, 1896) GURUN AND CHEMERIS VILLAGES DESTROYED - The following is a letter received at Constantinople by the press- ". . . Armenian villages are pillaged and burned. Raiders carry the plunder . . . no clothes, no bedding, no kitchen utensils, and nothing to eat are left to the surviving villagers."
6. (October 1, 1915) ASKS BERNSTORFF'S AID TO PREVENT MASSACRES, STATE DEPARTMENT MAKES INFORMAL REQUEST TO (GERMAN) AMBASSADOR ON BEHALF OF ARMENIAINS.
7. (October 4, 1915) TELL OF HORRORS DONE IN ARMENIA - The Committee on Armenian Atrocities, a body of eminent Americans who have been investigating the situation in Turkish Armenia, issued a detailed report asserting that in cruelty and in horror nothing in the past thousand years has equaled the present persecutions of the Armenian people by the Turks.
8. (October 5, 1915) GOVERNMENT SENDS PLEA FOR ARMENIA - It is probably well within the truth to say that of the 2,000,000 Armenians in Turkey a year ago, at least 1,000,000 have been killed or forced to flee the country, or have died upon the way to exile, or are now upon the road to the desert of Northern Arabia, or are already there.
9. (November 27, 1915) ARMENIAN'S HEROIC STAND IN MOUNTAINS- Viscount Bryce made public the details of further Armenian massacres which he says "surpass in horror, if that were possible, what had already been published".
10. (December 15, 1915) MILLION ARMENIANS KILLED OR IN EXILE, AMERICAN COMMITTEE ON RELIEF SAYS VICTIMS OF TURKS ARE STEADILY INCREASING

Questions

1. Who does the writer in article 1 blame for the harsh treatment of Armenians in the Ottoman Empire? What is your view of this statement?
2. According to the other articles, is the writer justified in making this accusation? Explain.
3. In 1915, the United States and Great Britain condemned Turkish treatment of Armenians. What other events are going on at this time? In your opinion, are these other events related to these statements and Turkish treatment of Armenians? Explain.
4. In your opinion, what were the underlying causes of the massacre of Armenians in Turkey?
5. In your opinion, do world powers share responsibility for these events? Explain.

Lesson Ideas and Activities

Examine a map of the region. Why was the Ottoman Turkish Empire of strategic importance to other nations?
Discuss whether European powers who undermined the Ottoman Empire because of their own imperial ambitions in the region share responsibility for later events.
Is nationalism a positive or negative force? Discuss whether nationalism is to blame for attacks on Armenians, Assyrians, Greeks and Kurds living in Turkey.
Research the continuing debate over Turkish actions against ethnic minorities in the past and present.
Write a letter to *The New York Times* responding to Ottoman denials of atrocities against the Armenians.
Compare the Armenian experience during World War I with the Jewish experience during World War II.
Discuss recent assaults on ethnic minorities. Should other nations intervene to prevent future atrocities?
Perform an Armenian Resistance dance. Both Greek and Armenian Americans claim the dance Miserlou as part of their ethnic heritage.

Check out these websites:
Armenian National Committee of America (www.ebusolutions.com/anca) and Armenian Genocide (www.hyeetch.nareg.com.au/genocide).

- Steven Bolagna, Thomas McCann and Laura Peterson

The Warts are Missing at Most Historic Sites

by Andrea S. Libresco

James W. Loewen, *Lies Across America: What Our Historic Sites Get Wrong* (New York: New Press, 1997)

Five years ago, James Loewen pointed out in *Lies My Teacher Told Me* (New York: New Press, 1995) that high school history texts are laced with misconceptions, omissions and outright lies. In his new work, *Lies Across America*, Loewen, former professor at the University of Vermont, comes to essentially the same conclusion about the public presentation of history at sites across the United States.

Loewen traveled to all fifty states, examining over one-hundred historic markers, houses, forts, ships and monuments. The result is an indictment of how history has been commemorated across the country. The book is interesting, informative, and, like his earlier volume on high school history texts, offers valuable lessons to help to partially repair the damage. Loewen describes this volume as alternately hilarious and appalling. However, his report is more appalling than funny. Many of the sites Loewen examines reinforce racist attitudes about Native American and African Americans.

Loewen shows how sculptors typically place depictions of Native Americans lower than European Americans on historic monuments. He also points out that Native Americans are frequently identified by tribal names that are incorrect and sometimes even derogatory. Although most history textbooks have changed references to Columbus' voyages from "discovery" to "encounter,", historic markers have generally not been rewritten.

Loewen constantly reminds readers to scrutinize the people who put up markers and preserve historic houses. Many sites glorify people who fought to keep African Americans in chains or to maintain racial segregation. White Southerners who challenged racial norms are either ignored or misrepresented. Helen Keller's birthplace flies a Confederate flag even though she was an early supporter of the NAACP. Hannibal, Missouri's commemoration of Mark Twain includes a two-hour outdoor pageant based on *Huckleberry Finn*. The presentation manages to eliminate Jim, the runaway slave who is the moral center of the book. Monuments in other parts of the South honor "faithful slaves," but not rebels such as Nat Turner, who fought to end bondage.

Loewen emphasizes that public monuments are built by those with sufficient power to determine which parts of history are commemorated and the version that is conveyed. As a result, the past is continually sanitized. For example, Scottsboro, Alabama became well known because of the infamous Scottsboro Case in the 1930s. While the downtown has four historic markers, none mention this case. At historic homes, guides and texts avoid sensitive topics. When a historian asked a tour guide at FDR's Hyde Park mansion about Roosevelt's mistresses, she told him "the guides are specifically

forbidden to talk about this." Amnesia continues at war museums that emphasize technology over anguish; at The National Mining Hall of Fame and Museum that denies that mining today causes environmental damage; and at the Willa Cather Pioneer Memorial that denies that Nebraska's famous writer was a lesbian. Loewen also warns against overemphasis. Loewen wonders if archeologists of the future will conclude that American society venerated war above all other human activities.

New York State has its share of problems. For example, Dobbs Ferry's stately granite monument overlooking the Hudson River claims that George Washington made his headquarters there during the Revolutionary War -- except it was three miles away in the town of Greenburgh. Historians have suggested that the Sons of the American Revolution, who dedicated the 10-foot-tall, block-shaped monument, were less interested in accuracy than in promoting tourism. The group is finally making amends by ordering a bronze plaque that will cover the monument 's original engraving.

James Loewen has made a monumental effort to make public sites accountable. He urges us to "take back the landscape...initiate a dialogue with the past from countryside to city square, which will also begin a civic dialogue with each other...mount corrections on the Internet or even across the street." However, there is a problem with the way the book is organized. Loewen's focus on historical misrepresentation means that sites like Colonial Williamsburg, that have worked hard to change the way they present the past, are ignored. I eagerly await a promised sequel where I can learn which sites are showing American history, warts and all.

Ten Questions to Ask at a Historic Site

1. When did this location become a historic site? (When was the marker or monument put up? Or house " interpreted"?) How did the time differ from ours? From the time of the event or person commemorated?
2. Who sponsored it? Representing which participant group's point of view? What was their position in the social structure when the event occurred? When the site went "up"?
3. What were the sponsors' motives? What were their ideological needs and social purposes? What were their values?
4. Who is the intended audience for the site? What values were they trying to leave for us, today? What does the site ask us to go and do or think about?
5. Did the sponsors have governmental support? At what level? Who was ruling the government at that time? What ideological arguments were used to get the government to acquiesce?
6. Who is left out? What points of view go largely unheard? How would the story differ if a different group told it? Another political party? Race? Sex? Class? Religious group?
7. Are there problematic (insulting or degrading) words or symbols that would not be used today, or by other groups?
8. How is the site used today? Do traditional rituals continue to connect today's public to it? Or is it ignored? Why?
9. Is the presentation accurate? What actually happened? What historical sources tell of the event, people, or period commemorated at the site?
10. How does the site fit in with others that treat the same era? Or subject? What other people lived and events happened then but are not commemorated? Why?

A Science Teacher Looks at Social Studies

by S. Maxwell Hines

Dava Sobel, *Longitude: The True Story of a Lone Genius Who Solved the Greatest Scientific Problem of His Time* (NY: Penguin, 1996)

Social studies teachers tend to present Enlightenment philosophers as abstract thinkers or curious eccentrics whose ideas only incidentally had real world application. The most famous images are probably Isaac Newton sitting under an apple tree pondering gravity and Ben Franklin flying a kite during a lightening storm. Dava Sobel's book about the struggle to develop an accurate way of measuring longitude while at sea presents a very different picture. In this story, the Enlightenment is part and parcel of efforts to answer practical questions in an era of European global expansion through trade, conquest and colonization.

Using the astrolabe and the stars to measure latitude, distances north or south of the equator, was a relatively simple operation for the natural philosophers and intrepid mariners of the sixteenth century. However, they had no instruments for measuring longitude, distances east or west of a point, which was a big problem. When a ship's captain's estimate of longitude was off by a small amount, ships grounded on unexpected rocks and entire cargoes and crews were lost. Some ship's captains tried to avoid this fate by traveling east and west along a narrow band of well-plotted latitude, but this left them vulnerable to attack by pirates and enemy navies.

Goods acquired in East Asia and the 'New World' directly translated into wealth for European merchants and the nations under whose protection they ships sailed, so their loss at sea represented major economic catastrophes. Because of this, the problem of calculating longitude was of monumental import to European nation's during this period of increasing global interaction. The need to solve this problem was so significant that European nations offered huge rewards to the scientist who could discover a practical method to accurately discern longitude while at sea.

The beauty of Sobel's book is in how she places human faces on the struggle to solve the problem of longitude. She painstakingly describes the life and times of the men who competed to solve this problem and for the reward, either by inventing a new measuring device or by mapping the heavens. We learn about the English clockmaker and non-scientist, John Harrison, who campaigned for forty years as a 'scientific outsider' to have his invention of a dual clock, substantiated by a skeptical scientific community. Harrison's clock was a complicated device that accurately measured distance by allowing mariners to compare the time of the rising and setting of the sun at sea with known times at home.

This book, which is eminently readable, offers social studies teachers and high school students a unique insight into the process of scientific discovery that lay people often miss. It helps students understand that scientific discoveries are often born out of practical human need, that they are generally predicated on previous findings, and that at first glance, they frequently appear to have little to do with the research question at hand. Scientific efforts that seem esoteric may eventually be used to develop practical solutions to problems that we have not yet even considered. The search for longitude netted a number of ancillary scientific discoveries, not the least of which were accurate calculations of the speed of light, the weight of the earth, and the distance of the earth from the stars.

Learning Activity: Scientific and Technological Achievements in Global History, 1050-1775

1050	Astrolabe arrives in Europe from the East
1151	China uses gunpowder as weapon
1400's	Italians use perspective in painting
1445-1450	Gutenberg printing press and Bible in Germany
1510	Leonardo da Vinci of Italy designs horizontal water wheel
1512	Copernicus argues earth and planets revolve aroúnd the sun
1665	Isaac Newton invents differential calculus; experiments on gravitation
1717	Lady Mary Wortley Montagu introduces inoculation against small pox into England
1733	English patent of flying shuttle loom
1764-1775	James Watt of England develops the steam engine
1775	Captain James Cook successfully field-tests John Harrison's devise for measuring longitude at sea

- Which scientific or technological developments do you consider most important in this period (select between one and three)? Why do you make these choices?

Human Rights Education

by Dennis Banks

According to the Preamble of the United Nations' Universal Declaration of Human Rights, human rights education is both a social responsibility and a fundamental human right. There is a growing consensus around the world that education about human rights contributes to the building of free, just, and peaceful societies and serves as a strong preventative to future human rights abuses.

The United Nations defines human rights education as "training, dissemination, and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes which are directed to: The strengthening of respect for human rights and fundamental freedoms; The full development of the human personality and the sense of its dignity; The promotion of understanding, respect, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups; The enabling of all persons to participate effectively in a free society; The furtherance of the activities of the United Nations for the Maintenance of Peace."

When American students say, "We've got rights," they usually think of the civil and political rights defined in the United States Bill of Rights, which include freedom of assembly, freedom of worship, and the right to a fair trial. Few students realize that broader social, economic, and cultural rights such as quality health care, housing, and education and a living wage, are also considered human rights. Although media reports regularly refer to human rights violations, "human rights literacy" is not widespread in the United States. This is a matter for concern because people who do not know their rights are more vulnerable to having them abused or ignored.

The Human Rights Committee of the New York State Council for the Social Studies includes elementary, middle, and high school teachers, administrators and curriculum developers and university-based social studies educators. For more information about the committee contact Dennis Banks at banksdn@snyoneva.cc.oneonta.edu.

Human Rights on the World Wide Web

The internet has turned into a primary source of information for teachers on all aspects of human rights education. From primary sources, to census data, to first person accounts of atrocities, the web allows every classroom to become a repository of limitless information. It is up to individual teachers to convert information into powerful lessons for their student. We hope the following sites will inspire teachers to take a chance and make a difference.

Recommending websites is always tricky. Many sites are maintained by advocacy groups. Even service organizations have political philosophies. We encourage students to use a critical eye when they visit sites. They should always ask: Who is sponsoring this site? What is their point of view? What other points of view exist on this subject? What evidence do they provide to support their position? For example, some groups that oppose the death penalty cite the United States for human rights violations.

- Charles Cronin, Robin Edwards, David Levy and Mariam Wahabzada

http: www.hrw.org Human Rights Watch is an excellent web site for obtaining links to primary source articles on human rights issues. Articles are current.

http: shr.aaas.org program index.htm The AAAS Science and Human Rights Project contains links to valuable primary sources for human rights issues. Pages are updated regularly. There is a link form this page to Human Rights Alerts. Recommended for high school students.

http: www.hrea.org The Human Rights Education Association contains tools for educators. This site provides links to information about books, resources, and curricula pertaining to human rights education. It also provides links to other human rights organizations on the web. Links areorganized by geographic region.

http: www.usip.org library.html The United States Institute of Peace Library provides global links to major and minor human rights organizations. Not all links are associated with human rights.

http: www.usip.org library.html The Genocide Research web site of the Armenian National Institute is an electronic gold mine for those doing research on, or planning to teach about, the Armenian Genocide. The site includes photographs, stories, and documents.

http: remember.org genocide.html The Genocide Research Project contains information, photographs, and links to sites devoted to genocide. The Cybrary feature has a great deal of on-line material regarding the holocaust.

http: humanrights.about.com newsissues humanrights About Human Rights contains an impressive number of links to human rights sites. The GENOCIDE link connects to sites on the Holocaust, Armenia, and Cambodia.

http: www.dfn.org The Digital Freedom Network contains links to reports, news articles, and editorials related to human rights. Includes links to political cartoons.

http: www.dfn.org Resources on Human Rights has links to many other sources of information on human rights.

http: www.unicef.org graca index.html Impact of Armed Conflict on Children is a UNICEF sponsored web site. This site is for the educator or student who is willing to read lengthy documents and reports. The good news is that these are UN documents and reports. They provide startling statistics on what is happening all over the world to people who are vulnerable and least able to defend themselves.

http: www.library.upenn.edu resources subject social political working human rights.html The University of Pennsylvania Library Political Science - Human Rights web site contains links to other major human rights web sites. It also has annotated bibliographies of documents and books relating to human rights. This site is for the serious researcher.

http: www.state.gov www global human rights drl hrpage.html The U.S. Department of State Bureau of Democracy, Human Rights, and Labor Web Site is an excellent resource for those seeking current reports on human rights around the world. It contains United States responses to U.N. reports. The teacher or student visiting this site can compare U.S. views on human rights issues with those of other countries.

http: www.lostandfoundworldwide.com refugees.htm This site gives students a concrete example of how organizations are using the Internet to help reunite families. Students may even find ways to get involved in this process.

http: www.kids.maine.org quiz.htm The Kids Hunger Quiz. This web site provides a short quiz on facts about world hunger. The responses to the questions contradict myths about hunger in the world. The quiz is followed by answers to the questions.

http: www.kids.maine.org hunfa.htm The Kids Can Make a Difference web site has some surprising facts about world hunger. Once again many of these facts contradict myths about hunger. It also has startling revelations about the resources available to deal with the problem. It is rather lengthy. Teachers can use the information to prepare lessons on hunger.

http: www.amnesty-usa.org Amnesty International USA provides students and teachers with current information about human rights issues in the USA and around the world. It also provides a mechanism for getting involved.

http: www.amnesty-usa.org education The Amnesty International Human Rights Education web site contains links to other useful web sites on human rights and education.

http: www.amnesty-usa.org aikids udhr.html Contains the Universal Declaration of Human Rights in Plain Language. Useful for students with lower reading levels.

http: www.birzeit.edu hrarc Birzeit University is located near Jeruselum. The human rights section of this web site has stories of Israeli raids on the university and surrounding villages. This site gives access to a Palestinian point of view not often presented in American newspapers.

http: www.igc.org globalvision Globalvision's film and video work provides hard-hitting, analytical coverage of global human rights issues. Features a unique Human Rights Map. Click on any geographic section to access human rights reports about countries in that region.

http: www.healthandhumanrights.org The Consortium for Health and Human Rights is comprised of three nongovernmental health and human rights organizations--the François-Xavier Bagnoud Center for Health and Human Rights, Global Lawyers and Physicians, and Physicians for Human Rights. These groups promote the link between health and human rights internationally by providing education, research, and advocacy for professionals working in health and human rights, students, educators, and the general public.

http: www.facinghistory.org Facing History engages teachers and students of diverse backgrounds in an examination of racism, prejudice, and antisemitism to promote the development of a more humane and informed citizenry. By studying the historical development of the Holocaust and other examples of collective violence, students make the essential connection between history and the moral choices they confront in their own lives.

Teaching Children About Human Rights Using the Work of Eve Bunting

by Judith Singer

The 1989 United Nations Convention on the Rights of the Child looks at human rights from the vantage point of meeting the particular needs of children. It also provides a way of looking at human rights issues through the eyes of a child. Eve Bunting (1928 -), an author of more than 100 books for children, has an extraordinary ability to engage children in thinking about serious and complicated social issues through her writing. Several books by Bunting can be used to stimulate discussions of human rights issues with elementary school children. I have paired titles and book summaries with specific human rights concerns.

To learn more about the U.N. Convention on the Rights of the Child, see Kay Castelle, *In the Child's Best Interest* (NY: Defense for Children International, 1989) or www.unicef.org.

Every child has the right to be loved.

Train to Somewhere (NY: Clarion Books, 1996). Illustrated by Ronald Himler.

Children on the "Train to Somewhere" are orphans from New York City in the late 1800's. They are being sent to live with farmers in the Midwest, where they will provide hands to do the work of farming and homesteading. This story has us accompany a young orphan girl, lonely for her mother, who worries that no one will adopt her. Her yearning for love reminds readers of present-day foster-care children, many of whom also yearn for love they may never receive.

Every child has the right to a home.

Fly Away Home (NY: Clarion Books, 1991). Illustrated by Ronald Himler.

Andrew and his dad live in the airport, because Andrew's dad doesn't make enough money to pay rent on an apartment. The airport is warm and safe, but they have to be very careful not to be noticed or the airport security guards will throw them out. Sometimes Andrew wants to push the people on their way to their homes and tell them, "Why do you have homes when we don't?" The story conveys a sense of the fundamental unfairness in not having a home.

Refugee children have the right to special protection.

How Many Days to America? (NY: Clarion Books, 1988). Illustrated by Beth Peck.

"It was nice in our village. Till the night in October when the soldiers came." This family is desperate to escape the soldiers who oppress them in their country. Together with a boat full of other refugees, they drift in the ocean; they are prey to thieves; and they are sent back by a group of soldiers, before they finally find welcome in America. Children can feel the fears of a child uprooted from his home, not knowing whether he and his family will ever be accepted in a new place.

Every child has the right to peace and friendship among all people.

Smoky Night (NY: Harcourt Brace, 1994). Illustrated by David Diaz.

Daniel and his mother watch from their window as rioters carry off household appliances, clothing from the cleaners, shoes, and footballs. As they carry away cases of cereal from Mrs. Kim's store, Daniel muses that he and his mother do not shop in Mrs. Kim's store, because, "Mama says it's better if we buy from our own people." When their building catches on fire, Daniel and his mother are thrown together with Mrs. Kim. Following the lead of their two cats, they begin to re-examine whether there can be friendship with people who are not "our own."

Every child has the right to freedom from armed conflict.

The Wall (NY: Clarion Books, 1990). Illustrated by Ronald Himler.

This story speaks of the sadness and loss of the Vietnam War through the absence of a grandfather in a little boy's life. Each of the more than 58,000 names on the Wall in Washington, D. C. stands for a lost parent, grandparent, brother, sister or friend. The little boy agrees he is proud of his grandfather, "but I'd rather have my grandpa here."

Every child has the right to life and to protection from danger.

Terrible Things (NY: Harper and Row, 1980). Illustrated by Stephen Gammell.

In this allegory of the Nazi holocaust, the "Terrible Things" represent an unknown and unfathomable danger. The animals live together peacefully, until the day the "Terrible Things" come and begin to take them away in their nets, one group at a time. None of the

remaining groups makes a protest, until there is no one left except the little rabbit. There is a chilling sense of impending doom in this book, which raises the question of the consequences when we fail to take responsibility for one another. Little rabbit provides a glimmer of hope at the end, as he escapes the "Terrible Things" and runs off to warn the other animals in the forest.

A world without these rights--to love, a home, protection, peace, and friendship, is a world full of "Terrible Things" for children. Eve Bunting helps readers feel the fears of the characters in each story, but in each story she also provides a ray of hope. The final book raises the question of what each of us has to do to preserve that hope. What will happen to our own rights if we don't take a stand for rights of others?

Other books by Eve Bunting on social issues include:
Someday a Tree (NY: Clarion Books, 1993). Illustrated by Ronald Himler. Environmental concerns.
Going Home (NY: HarperCollins, 1996). Illustrated by David Diaz. Ethnic Identity.
A Day's Work (NY: Clarion Books, 1994). Illustrated by Ronald Himler. Immigration.
So Far from the Sea (NY: Clarion Books, 1998). Illustrated by Chris Soentpiet. Injustice/Japanese Internment.

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Convention 2001
New York State Council for Social Studies (NYSCSS)
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For information check our website:

WWW.NYSCSS.ORG

Electronic New Jersey: A Digital Archive of New Jersey History (scc01.rutgers.edu/njh)
This site is designed for the in-depth study of New Jersey history. The six topical modules currently available were chosen after careful review of a range of sources available in the Special Collections and University Archives of the Rutgers University Libraries, Rutgers University-New Brunswick. Jersey Homesteads and the Great Depression and Social Change in the 1960s and 1970s were piloted by students and faculty at Hunterdon Central Regional HS and Spotswood HS in 1997. Recent additions to the site are the Civil War and NJ, Paul Robeson and Rutgers, New Jersey and the American Revolution, and World War II in NJ. Instructional activities accompany the digital sources located in each topical module. Two new modules, History of Science and Technology and Mass Culture and Consumerism, are currently under development.

New York State Archives Services for Teachers and Students
(www.archives.nysed.gov/services/education.htm)
The New York State Archives encourages the educational use of historical records in a variety of ways: Consider the Source: Historical Records in the Classroom. This 146-page book from the New York State Archives includes reproductions of 22 historical records and related lesson plans and activities. Picture This: The World in the Early Twentieth Century. A collection of photographic images held in the New York State Archives' collections in Albany, showing people and places as they appeared in the early twentieth century. Historical Records: what, why, where, how. A brief course on using historical records in the classroom. New York State Education Department learning standards New York State Education Department, Curriculum, Instruction and Assessment Home Page with links to learning standards and resource guides with core curriculums.

Social Science Docket

The New York and New Jersey Councils for the Social Studies are launching a new joint social studies teacher's magazine -- *Social Science Docket*. It will be published twice a year beginning in January 2001. Each issue will include theme-related and non-themed articles, lesson plans, learning activities and book, movie and museum reviews designed for K-12 social studies teachers. Article and lesson plan submissions are welcomed. The deadline for Winter-Spring issues is October 15. The deadline for Summer-Fall issues is April 1.

Themes:

Summer-Fall, 2001- New York, New Jersey and Slavery in the United States; 19th Century Canals
Winter-Spring, 2002 - World War II and the Holocaust; Genocide
Summer-Fall, 2002 - Global Issues in the 21st Century
Winter-Spring, 2003 - 1968; New York, New Jersey and the Supreme Court
Summer-Fall, 2003 - Responsibility of Government; New York, New Jersey and the Progressive Era

Regular features include: teaching with historic places; document-based instruction; local history; using oral history; addressing controversial issues; book, movie and museum reviews; social studies resources (including organizations and web sites); multicultural literature.

- Articles should be between 5 and 10 pages typed (1000-2000 words). Lesson plans and learning activities should be appropriate for classroom use.
- Initial submission should be either via mail or e-mail. Final versions of accepted material should be submitted either via e-mail or as a text file on a computer disk.
- Authors should use APA format without footnotes or endnotes. E.g.,
  Text Insert - (Paley, 1993: 7-12)
  Final References - Paley, V. (1993). *You Can't Say You Can't Play*. Cambridge, MA: Harvard University Press.
- Submissions will be reviewed by an editorial committee of social studies teachers who will help authors prepare articles, lessons and activities for publication.
- Articles, lessons and activities may be duplicated by teachers for classroom use without permission.

For information or to submit articles, contact: Alan Singer, Editor, Social Science Docket, Department of Curriculum and Teaching, 243 Mason GW, 113 Hofstra University, Hempstead, NY 11549
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SOCIAL SCIENCE DOCKET

A Joint Publication of the New York and New Jersey State Councils for the Social Studies

Volume 1 Number 2 : Special Theme Issue

SLAVERY AND THE NORTHERN STATES

Teaching About Slavery in the Americas

Slavery in the Northern States: Complicity and Resistance

Freedom Quest in New York * History of Slavery in New Jersey

Abolitionists Among the Founding Fathers

Documenting Complicity * Debating Resistance

New Jersey and New York Slave Narratives

The Underground Railroad * Slavery on the World Wide Web

History-Mystery on Slavery in New York

A Science Teacher Looks at Social Studies: What is Race?

Viewing History? Film and Historical Memory * Book Reviews

Slavery and Reconstruction in Literature

Teaching Young Children About Slavery

Social Science Docket / Volume 1 Number 2 Summer-Fall, 2001

Introducing the Councils . . . .

New Jersey Council for the Social Studies

NJCSS, P.O. BOX 6745, Bridgewater, NJ 08807 (www.njcss.org)

The NJCSS is the only statewide association in New Jersey devoted solely to social studies education. A major goal and accomplishment of the NJCSS has been to bring together educators from all social studies disciplines, including history, economics, political science, sociology geography, anthropology, and psychology. Our members are elementary, intermediate, secondary and college educators as well as other professionals who share the commitment to the social studies. Together, NJCSS members work toward a better understanding of the social studies and its importance in developing responsible participation in social, political, and economic life. Membership application on page 75.

New York State Council for the Social Studies

NYSCSS, 21 Deer Hollow Road, Cold Spring, New York 10516 (www.nyscss.org).

The New York State Council for the Social Studies (NYSCSS) is a professional association of teachers and supervisors at the elementary, secondary, college and university levels. Membership is open to all persons who teach, supervise, develop curricula, engage in research, or are otherwise concerned with social studies education. Founded in 1938, the NYSCSS has been one of the largest and most active affiliates of the National Council for the Social Studies. Membership application on page 14.

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A Joint Publication of the New York and New Jersey State Councils for the Social Studies

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Special Theme Issue: Slavery and the Northern States

The New York State Education Department is preparing Human Rights curricula to promote the study of the enslavement of African peoples in the Americas, Nazi efforts to exterminate European Jewry during World War II, and the Great Irish Famine. This special section of *Social Science Docket* on Slavery and the Northern States includes an examination of the role of New York and New Jersey in opposition to and complicity with slavery. A special section on the European Holocaust including articles, documents and lesson ideas is scheduled for the Summer-Fall 2002 issue. Human Rights issues in the 21st century will be the focus of a special section in the Winter-Spring 2003 issue. For information about submitting articles and lesson ideas for these special sections, contact Alan Singer at CATAJS@Hofstra.edu.

The deadline for submitting articles for the Winter-Spring 2002 issue is October 15, 2001. The deadline for submitting articles for the Summer-Fall 2002 issue is March 1, 2002. We encourage early submissions.

Editorial: Teaching About Slavery in the Americas

by Alan Singer, editor, Social Science Docket

Our goal is to have every issue of *Social Science Docket* include an essay on a key social studies concept or controversy to stimulate responses from readers and debate in the New Jersey and New York Councils for the Social Studies. Because the special section in this issue of *Social Science Docket* focuses on "Slavery in the Northern States," this essay discusses problems related to teaching about slavery. Prior to publication, the essay was circulated among social studies teachers at local meetings and via e-mail. Teachers were asked to respond to the essay, discuss how they address slavery in their own classrooms, and whether they believe teachers should adapt their approach to teaching about slavery based on the race and ethnicity of students in their classes and their own ethnic identities. Selected responses are included at the end of the article.

N.C.S.S. Thematic Strands: Time, Continuity, and Change. Production, Distribution, and Consumption. Power, Authority, and Governance.

In order to achieve New York and New Jersey social studies curriculum standards students will:

- analyze the development of American culture, explain how ideas, values, beliefs and traditions have changed over time and how they unite all Americans
- compare and contrast the experiences of different ethnic, national and religious groups, including Native American Indians, in the United States, explaining their contributions to American society and culture
- research and analyze the major themes and developments in local, state and United States history
- prepare essays and oral reports about the important social, political, economic, scientific, technological and cultural developments, issues and events from local, state and United States history
- understand the interrelationships between world events and developments in the state and the United States
- analyze historical narratives about key events in local, state and United States history to identify the facts and evaluate the authors' perspectives
- consider different historians' analyses of the same event or development in the United States history to understand how different viewpoints and/or frames of reference influence historical interpretations

In October, 1994, in an effort to fulfill its responsibilities as a major public historical resource and provide a more accurate portrait of the American past, Colonial Williamsburg conducted a "mock" slave auction. It was intended "to educate visitors about a brutal yet important part of black American history" (*The New York Times*, 1994a; 1994b).

According to park spokesperson Christy Coleman, who directed the project and participated in the reenactment as a pregnant slave sold to pay her "master's" debts, "this is a very, very sensitive and emotional issue. But it is also very real history." Ms. Coleman felt that "only by open display and discussion could people understand the degradation and humiliation that blacks felt as chattel" (1994a).

Critics, mobilized by the Virginia chapters of the National Association for the Advancement of Colored People and the Southern Christian Leadership Conference, protested that the auction trivialized slavery by depicting scenes "too painful to revive in any form" (1994a)." A small group of demonstrators stood witness at the reenactment. Later, one of the demonstrators, who initially charged Colonial Williamsburg with turning Black history into a "sideshow," changed his mind. He

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explained that as a result of witnessing the "mock" auction, he felt "(p)ain had a face. Indignity had a body. Suffering had tears" (1994b).

I believe the controversy surrounding the "mock" auction at Colonial Williamsburg is a reflection of a larger debate taking place in classrooms across the United States where social studies teachers consider ways to help students understand the impact of slavery and the slave trade on American society and the human beings who were its victims. There are both historical issues and pedagogical questions involved in these debates. Historians continue to argue over the nature of chattel slavery itself (for a recent synthesis published by the American Historical Association, see Foner, E., *Slavery, the Civil War & Reconstruction*), the treatment of enslaved people, and the long term impact of slavery on American society. There are disputes over the reliability of sources like slave narratives, which were often ghost-written and usually published by abolitionist organizations. Secondary school teachers have to decide whether to assign literature like Harriet Beecher Stowe's *Uncle Tom's Cabin* or show films like *Amistad* to provide students with historical background. There are also disagreements about the accuracy, sensitivity, and efficacy of teaching approaches like role playing and historical reenactments, especially given continuing racial segregation and ethnic tension in classrooms, schools, and communities.

My own experience as a secondary school teacher illustrates some of the difficulties teaching about topics like slavery. I am a white male and an ethnic Jew. For most of my career, I taught in schools where the majority or plurality of students were African American. Usually the remaining students were either of Caribbean ancestry or Latino/a. I often found slavery was one of the most difficult topics to address as students and I were all uncomfortable. Over the years, a number of African American students raised that they resent continually learning about slavery and how their people were oppressed. These challenges forced me to reconsider how I felt as a teenager learning about the history of my own people, especially the devastation that I felt because Eastern European Jews, including my relatives, had died in the gas chambers of Nazi Germany. Knowledge of oppression did not satisfy me then. I felt humiliated and I wanted to scream out, "Why didn't we fight back?" What finally helped me come to terms with the Holocaust was reading about Jewish resistance in Leon Uris' (1961) book about the Warsaw Ghetto and the creation and defense of the State of Israel. I realize that the key for my coming to terms with the 20th century history of Jews was recognition of human resistance.

In response to my students and the connections they helped me understand about my own life, I shifted the focus on Black history in my classroom from emphasizing the burdens of oppression to exploring the history of people's struggles for justice. Among other things, this meant that studying about the horror of slavery and the slave trade always had to be combined with examining the way people fought to establish their humanity (**A & B**).

Some of my most successful lessons have dealt with slavery, but also one of my greatest disasters. At the start of my teaching career, while working with African American middle school students, I presented a class with material on the Biblical defense of slavery that I had learned about in graduate school. The students believed these were my ideas and they were furious with me; it took weeks to reestablish a relationship of trust with them. Today I know effective, well-intentioned teachers who reenact the middle passage and slave auctions in their social studies classes. However, based on my experience, I think this is a serious mistake. While students may tolerate these reenactments and participate in them, I do not believe they can be done with either sensitivity or authenticity. I suspect most White students think they have experienced and learned more about slavery than they have any right to believe, while Black students are left embarrassed or alienated by the attempted reenactments.

For a number of years after my middle school debacle, I shied away from a serious discussion of slavery in my classes. Later, however, as a high school teacher, I developed what I consider to be effective lessons. I used traditional African American folk songs to explore the meaning of slavery, the longing for freedom and resistance to oppression. These included "All the Pretty Little Horses", "Go Down Moses, and "Follow the Drinking Gourd" (**C**). I also had students read passages from Solomon Northup's autobiographical narrative, *Twelve Years a Slave* (Eakin and Logsdon, 1967; Eakin, 1990) (**D**) and we viewed segments from the PBS version of his life, *Solomon Northup's Odyssey*. I even revived my lesson on the Biblical defense of slavery, though I was very careful to introduce the lesson with an abolitionist's attack on slavery and a challenge to

students that they respond to the quotations based on their own religious and moral beliefs (**E**).

While I reject role-playing and reenactments about an issue as controversial and painful as slavery, I have participated in very effective dramatic presentations with students on different academic levels. I prefer dramas because a prepared script provides structure to the activity and content on the history of slavery. One summer, I worked in a camp where the teens performed scenes from Martin B. Duberman's documentary play about the Black struggle for freedom and civil rights, *In White America* (1964). Based on this experience, I had my high school social studies students edit and present to other classes excerpts from the speeches and writings of African American and white abolitionists.

In an after-school program where I assisted, a multiracial group of fifth graders performed a version of Virginia Hamilton's story about slavery and the undying desire for freedom, "The People Could Fly." In this story, an elderly African remembers magic words that allow enslaved people to soar off into the sky and return to Africa. The children were upset by a scene where a white overseer and a Black driver whip a young mother while she is holding her infant because she will not work harder. After discussing the meaning of the story and the fact that they "don't treat people that way," the children decided to perform it. However, they also decided not to cast the parts according to the race of the characters or of the actors. Later, I worked with a middle school class that performed the same play. The students were African American, Caribbean and Latino/a. Following a similar discussion, the students decided that none of them would play the oppressors. Instead, they built giant puppets to represent the overseer and driver (**F**).

What each of these four productions had in common, what I believe is the key to successful learning about slavery in America, was not the production itself, but student discussion of the meaning of the dramatization, how they wanted to cast it, what they believed about race and ethnicity in the United States, and what they had learned about slavery. In each case, the play was primarily the vehicle for promoting the discussion.

Another lesson that I learned while teaching about oppression and resistance is that a symbol can be more powerful than a reenactment. One of the most successful depictions of a human catastrophe similar to slavery in the Americas is the United States Holocaust Memorial in Washington, DC. The two exhibits that had the most powerful effect on me were the pile of thousands of shoes standing in stark reminder of what happened to their owners and the gradual narrowing and darkening of the corridor as museum visitors prepared to enter a model of a cattle car that transported European Jews to death camps. Significantly, the memorial is able to evoke what happened during the Holocaust without reenacting what happened in a gas chamber, displaying a pile of human bodies, or having actors dressed in prison garb digging their own graves. Similarly, the best exhibit I have seen on slavery in the Americas was at the Schomberg Center for Research in Black Culture in New York City. It was a display of chains, metals collars, wooden yokes, metal rods and other instruments for branding and imprisoning enslaved Africans.

As a teacher, I have also learned that no activity or exhibit by itself substitutes for the context created by a teacher and the relationship that exists in the classroom among students and between students and their teacher. Despite the outstanding qualities of the Holocaust Memorial, there were problems with it as an educational tool. Even as I was moved by what I saw and felt, it was disconcerting to watch a group of high school students from Middle America running through the exhibits without reflection or even "seeing" the displays, as they raced to the next historical site on their itinerary. Clearly, the exhibit itself was insufficient to capture the imagination of students who were disengaged from the material. A lesson, a museum visit or a classroom activity may seem like a good idea in the abstract, but this does not mean it will achieve its intended goals with a particular group of students. For a lesson to be meaningful it has to take into account who the students are in the class, what they already know, and how they will react.

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Donniella McLoughlin, a teacher at Carey High School, Franklin Square, New York, assisted in the preparation of (D) Solomon Northup's Odyssey.

(A) Main Ideas: Understanding Slavery in the Americas

(adapted from Alan Singer, *Social Studies for Secondary Schools*. Mahwah, NJ: LEA , 1997, pp. 169-170)

These are the main ideas about slavery in the Americas that informed my own teaching as a high school social studies teacher. Which of these main ideas and understandings do you consider important to include in a high school curriculum? Which ones would you leave out? What ideas would you add?

1. West Africans were experienced agricultural workers whose labor was used to exploit the resources of the American continents. Profits generated by African slavery and the African slave trade made possible the commercial and industrial revolutions in Europe and the United States.
2. European societies accepted hierarchy, injustice, and exploitation as a normal condition of human life. Color and religious differences made it easier to enslave Africans. Europeans justified this slavery by denying the humanity of the African.
3. Africans had slaves and participated in the slave trade. But although slavery existed in many times and cultures throughout human history, slavery in the Americas, including the United States, was a fundamentally different institution. There was no reciprocal obligation by the elite to the enslaved. Enslavement was a permanent hereditary status; there was an impassable racial barrier.
4. Democracy and community among white, male, Christian property holders in the early American republic rested on the exploitation of other groups, especially the enslavement of the African. The founders of the United States were aware of the hypocrisy of owning slaves. Slavery was intentionally not addressed in the Declaration of Independence and the U.S. Constitution.
5. Africans in the Americas resisted slavery in many different ways. They built families, communities, and religious institutions that asserted their humanity. In the United States, enslaved Africans developed an emancipatory Christianity based on the story of Exodus and laced it with African symbols. In Haiti and Brazil, there were major successful slave rebellions. With 180,000 African Americans in the union army, the American Civil War can be seen as an African-American Liberation struggle.
6. White and African-American abolitionists struggled for decades against slavery. Most white abolitionists based their beliefs on their Protestant religion. "Uncle Tom's Cabin" was the "Common Sense" of the antislavery crusade because it presented the humanity of the enslaved African.
7. While Christian religious beliefs were used to challenge slavery, they were also used to justify it. Defenders of slavery, particularly in the south, used Biblical citations to defend the "peculiar institution."
8. Slavery was a national, rather than a southern, institution. There was limited slavery in the north until 1840, and prosperity in the north rested on the slave trade and the processing of slave produced raw materials.
9. The Civil War was not fought by the north to free Africans; it was fought to save the union. It ended legal bondage, but not the racist ideas that supported the system.

Electronic New Jersey: A Digital Archive of New Jersey History (scc01.rutgers.edu/njh)
This site is designed for the in-depth study of New Jersey history. The six topical modules currently available were chosen after careful review of a range of sources available in the Special Collections and University Archives of the Rutgers University Libraries, Rutgers University-New Brunswick. "Jersey Homesteads and the Great Depression" and "Social Change in the 1960s and 1970s' were piloted by students and faculty at Hunterdon Central Regional HS and Spotswood HS in 1997. Recent additions to the site are the Civil War and NJ, Paul Robeson and Rutgers, New Jersey and the American Revolution, and World War II in NJ. Instructional activities accompany the digital sources located in each topical module. Bridgewater-Raritan High School and East Brunswick High School joined the project in 1998 and Northern Burlington Regional Schools and North Brunswick Township Schools were added to the consortium in 2000. Two new modules, History of Science and Technology and Mass Culture and Consumerism, are currently under development. Recipient of the NJ Historical Commission Award of Recognition for Study of NJ History in 1998. Recipient of a 1999 Award of Commendation from the American Association for State and Local History for Excellence in the Study of NJ History.

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(B) African Resistance to Slavery in the Americas

1630. (Pernambuco, Brazil) Over ten thousand Africans rebel against European control and slavery and establish the independent African Republic of Palmares in Brazil. In 1697 they were finally defeated by Portugal.

1734. (Jamaica) Maroons living in the interior of Jamaica battle British forces. After five years, they are declared legally free forever.

1793. (Haiti) Under the leadership of Toussaint L'Ouverture, the African population of Haiti declares independence, abolishes slavery and defeats France and Napoleon's efforts to reestablish control.

1800. Gabriel Prosser's Rebellion (Virginia) Over 1,000 slaves meet outside of Richmond, Virginia and march on the city. The group is dispersed by a violent storm. The state militia learns of the planned rebellion. Thirty-five leaders are captured and executed.

1810-1860. As many as 100,000 enslaved Africans escape north to freedom on the Underground Railroad. Most are from border states like Kentucky.

1822. Denmark Vesey's Rebellion (South Carolina) An estimated 9,000 freemen and slaves plan a rebellion. The plot is uncovered, 139 people are arrested and 47 are executed.

1831. Nat Turner's Rebellion (Virginia) Sixty whites, members of planter families, are killed. State and federal troops overpowered an armed rebel force. More than one hundred rebels are killed and 16 are captured and executed, including Nat Turner.

1831. (Jamaica) Sam Sharpe, a literate slave preacher, leads an eight day rebellion that spreads across the entire island. Sharpe was captured and hung. The rebellion led to the abolition of slavery in the British Empire.

1835. (Florida) The Seminoles, including descendants of escaped Africans who joined the tribe, resist United States efforts to force removal to Oklahoma for eight years. They are ultimately forced to move.

1839. (Connecticut) Enslaved Africans capture the Spanish slave ship Amistad under the leadership of Cinque. They are declared free by the U.S. Supreme Court.

1851. (Pennsylvania) Five free Blacks prevent the arrest of an escaped slave at Christiana, PA. Thirty-six Blacks and five whites, most of them bystanders, are charged with treason for violating the Fugitive Slave law and rebelling against the government. Events are heavily publicized in the press, including *The New York Times*. The leader of the group escapes to Canada. The other people are found not guilty of treason and other charges were dropped. The trial helped to convince Southerners that their "property rights" would never be respected by the North.

1859. (Virginia) John Brown, a white abolitionist, attacked the U.S. arsenal at Harpers Ferry with a force that included 12 whites and five Blacks. Brown and his supporters were captured, tried, convicted and executed.

1862-1865. Approximately 200,000 Africans serve in the Union army and navy. Nearly 40,000 die as they battle to preserve the union and end slavery.

Questions

1. Many of these events did not take place in the United Stated. Do you think they should be studied in a United States history class? Explain.
2. Select the three events that you believe had the greatest impact on slavery in the United States. Explain the reasons for your selections.

The African Burial Ground Project, 6 World Trade Center, Room 239, New York, N.Y. 10048
In May, 1991, the first human remains from the 18th century African Burial Ground were uncovered in lower Manhattan when the U.S. General Services Administration was preparing to build a federal office tower at Broadway and Duane Streets. The African American Burial Ground may have served as a final resting place for as many as 20,000 Africans, both enslaved and free. Skeletal remains and artifacts have been examined by teams of scientists at Howard University and by the projects staff. The African Burial Ground Project provides site tours, historical slide presentations, and publishes a newsletter. For more information, contact NYABG@worldnett.att.net or call 212/264-6949.

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(C) Traditional African American Songs from the Era of Slavery

A) All the Pretty Little Horses - The key to understanding this lullaby is that there are two babies.

Am I Not a Man and a Brother?

Hush-a-bye, don't you cry, go to sleep my little baby,
When you wake, you shall have, all the pretty little horses,
Blacks and bays, dapples and grays, all the pretty little horses.
Way down yonder, in the meadow, lies my poor little lambie,
With bees and butterflies peckin' out its eyes,
The poor little things crying Mammy.

Questions

1- Who are the two babies in this lullaby? Which baby is the woman singing to?
2- Why do you think the woman was assigned to care for this baby?
3- What does this song tell us about the experience of enslaved Africans?

B) Go Down, Moses - This song is an African American version of Exodus from the Old Testament.

When Israel was in Egypt land, Let my people go.
Oppressed so hard they could not stand, Let my people go.
Chorus- Go down, Moses, Way down in Egypt land. Tell old Pharaoh to let my people go.
"Thus spoke the Lord," bold Moses said, Let my people go.
"If not, I'll smite your first-born dead." Let my people go.
Chorus- Go down, Moses, Way down in Egypt land. Tell old Pharaoh to let my people go.
Old Pharaoh said he'd go across, Let my people go.
But Pharaoh and his host were lost, Let my people go.
Chorus- Go down, Moses, Way down in Egypt land. Tell old Pharaoh to let my people go.
No more shall they in bondage toil, Let my people go.
They shall go forth with Egypt's spoil, Let my people go.
Chorus- Go down, Moses, Way down in Egypt land. Tell old Pharaoh to let my people go.

Questions

1- What does Moses say to Pharaoh?
2- Why do you think enslaved African Americans sang a song about ancient Israelites?
3- What does this song tell us about the experience of enslaved Africans?

C) Follow the Drinking Gourd- This song is supposed to contain an oral map of the Underground Railroad. The "drinking gourd" is the star constellation known as the Big Dipper.

When the sun comes up and the first quail calls, follow the drinking gourd,
For the old man is awaiting for to carry you to freedom, if you follow the drinking gourd.
Chorus- Follow the drinking gourd, follow the drinking gourd,
For the old man is awaiting for to carry you to freedom, if you follow the drinking gourd.
The river bank will make a mighty good road, the dead trees will show you the way,
Left foot, peg foot, travelin' on, follow the drinking gourd.
Chorus- Follow the drinking gourd, follow the drinking gourd,
For the old man is awaiting for to carry you to freedom, if you follow the drinking gourd.
The river ends between two hills, follow the drinking gourd,
There's another river on the other side, follow the drinking gourd.
Chorus- Follow the drinking gourd, follow the drinking gourd,
For the old man is awaiting for to carry you to freedom, if you follow the drinking gourd.

Questions

1-Why does the song tell passengers on the Underground Railroad to follow the "drinking gourd"?
2- Why would runaway slaves prefer an oral map to a written map?
3- What does this song tell us about the experience of enslaved Africans?

(D) Solomon Northup's Odyssey

(Edited from Eakin, S. and Logsdon, J., eds. (1967). *Twelve Years a Slave*. Baton Rouge, LA: Louisiana State U. Press.)

Solomon Northup was a free Black man and a citizen of New York State. He lived in Saratoga Springs with his wife and three children. Northup was a skilled carpenter and violinist and also worked on the Lake Champlain Canal and on construction of the Troy and Saratoga railroad.

In 1841, Solomon Northup was kidnapped by slave traders and his freedom papers stolen while on a trip to Washington, DC. He was transported to Louisiana and sold as a slave. In Louisiana, Northup worked on cotton plantations until he was able to smuggle a letter to his wife and friends in New York. Using a New York State law designed to protect free Black citizens from being sold into slavery, they secured his freedom through the courts

Northup was finally released from bondage after twelve years as a slave. When he returned to New York abolitionists helped him publish his memoirs as part of their campaign to abolish slavery. Solomon Northup's account is especially important as an historical because he is able to describe slavery from the point of view of a free man and a skilled worker. It is also unique because Northup was enslaved on plantations in the "deep" South.

These passages are from Solomon Northup's memoir. Read them and answer the questions at the end. As an extra-credit assignment, draw pictures that illustrate his story.

A. "The pain in my head had subsided in a measure, but I was very faint and weak. I was sitting upon a low bench, made of rough boards, and without a coat or hat. I was hand-cuffed. Around my ankles also were a pair of heavy fetters. One end of a chain was fastened to a large ring in the floor, the other to the fetters on my ankles. I felt in my pockets to ascertain that I had not only been robbed of liberty, but that my money and free papers were also gone. Then did the idea begin to break upon my mind, at first dim and confused, that I had been kidnapped." (19-20)

B. "James H. Burch, as I learned afterwards, was a well-know slave-dealer in Washington, D.C. 'Well, my boy, how do you feel now?' said Burch, as he entered through the open door. I replied I was sick, and inquired the cause of my imprisonment. He answered that I was his slave, that he had bought me, and that he was about to send me to New Orleans. I asserted, aloud and boldly, that I was a free man. Burch ordered the paddle and cat-o'-ninetails to be brought in. The paddle, as it is termed in slave-beating parlance, was a piece of hardwood board, eighteen or twenty inches long, molded to the shape of an ordinary oar. The flattened portion, which was about the size of two open hands, was bored with a small auger (drill) in numerous places. The cat was a large rope of many strands, the strands unraveled, and a knot tied at the extremity of each. As son as these formidable whips appeared, I was seized and roughly divested of my clothing. With the paddle, Burch commenced to beat me. Blow after blow was inflicted upon my naked body. When his unrelenting arm grew tired, he stopped and asked if I still insisted I was a free man. I did insist upon it, and the blows were renewed, faster and more energetically. At length the paddle broke, leaving the useless handle in his hand. Still I would not yield. All his brutal blows could not force from my lips the foul lie that I was a slave. Casting madly on the floor the handle of the broken paddle, he seized the rope. This was far more painful than the other. My sufferings I can compare to nothing else than the burning agonies of hell!" (21-25)

C. "Next day many customers called to examine the 'new lot.' He would make us hold up our heads, walk briskly back and forth, while customers would feel our hands and arms and bodies, turn us about, ask us what we could do, make us open our mouths and show our teeth, precisely as a jockey examines a horse which he is about to barter for or purchase. Sometimes a man or woman was taken back to the small house in the yard, stripped, and inspected more minutely. Scars upon a slave's back were considered evidence of a rebellious or unruly spirit, and hurt his sale." (52-53)

D. "How heavily the weight of slavery pressed upon me. I must toil day after day, endure abuse and taunts and scoffs, sleep on the hard ground, live on the coarsest fare (food), and not only this, but live the slave of a blood-seeking wretch, of whom I must stand in continued fear and dread. Why had I not died in my young years before God had given me children to love and live for? What unhappiness and suffering and sorrow it

would have prevented. I sighed for liberty but the bondman's chain was round me, and could not be shaken off. I could only gaze wistfully towards the North, and think of the thousands of miles that stretched between me and the soil of freedom, over which a black freeman may not pass." (92)

E. "Tanner was in the habit of reading the Bible to his slaves on the Sabbath. He was an impressive commentator on the New Testament. The first Sunday after my coming to the plantation, he called them together, and began to read the twelfth chapter of Luke. When he came to the 47th verse, he looked deliberately around him, and continued, 'And that servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes.'" (94)

F. "His principal business was raising cotton. The ground is prepared by throwing up beds or ridges, with the plough. Oxen and mules are used in the ploughing. The women as frequently as the men perform this labor, feeding, currying, and taking care of their teams, and in all respects doing the field and stable work, precisely as do the ploughboys of the North. The beds are six feet wide. A plough drawn by one mule is then run along the top of the ridge, making the drill, into which a girl usually drops the seed, which she carries in a bag hung round her neck. Behind her comes a mule and harrow covering up the seed, so that two mules, three slaves, a plough and harrow are employed in planting a row of cotton. This is done in the months of March and April. In the latter part of August begins the cotton picking season. At this time each slave is presented with a sack. A strap is fastened to it, which goes over the neck, holding the mouth of the sack breast high, while the bottom reaches nearly to the ground. When a new hand, one unaccustomed to the business, is sent for the first time into the field, he is whipped up smartly, and made for that day to pick as fast as he can possibly. At night it is weighed so that his capability in cotton picking is known. He must bring in the same weight each night following. If it falls short, it is considered evidence that he has been laggard, and a greater or less number of lashes is the penalty. An ordinary day's work is considered two hundred pounds." (123-125)

G. "The only respite from constant labor the slave has through the whole year, is during the Christmas holidays. It is the only time to which they look forward with any interest of pleasure. It is the time of feasting and frolicking and fiddling, the carnival season with the children of bondage. They are the only days when they are allowed a little restricted liberty. It is the custom for one planter to give a 'Christmas supper,' inviting slaves from neighboring plantations to join his own on the occasion. When the viands (food) have disappeared and the hungry maws of the children of toil are satisfied, then next in the order of amusement is the Christmas dance. My business on these gala days always was to play on the violin. Had it not been for my beloved violin, I scarcely can conceive how I could have endured the long years of bondage." (163-166)

H. "Marriage is frequently contracted during the holidays, if such an institution may be said to exist among them. The only ceremony required before entering into that "holy estate" is to obtain the consent of the respective owners. It is usually encouraged by the masters of female slaves. The law in relation to divorce, or to bigamy, is not applicable to property of course. If the wife does not belong on the same plantation with the husband, the latter is permitted to visit her on Saturday nights if the distance is not too far." (169)

I. "On larger estates an overseer is deemed indispensable. These gentlemen ride into the field on horseback armed with pistols, bowie knife, whip, and accompanied by several dogs. They follow in the rear of the slaves keeping a sharp lookout upon them all. The requisite qualifications in an overseer are utter heartlessness, brutality and cruelty. It is his business to produce large crops, no matter what amount of suffering it may cost. Goaded into uncontrollable madness, even the slave will sometimes turn upon his oppressor. One was executed a year ago for killing his overseer." (170-171)

Questions

1. What did you learn about slavery in the United States from each passage?
2. What questions do you have about what is reported in the memoir?
3. What would you have done if you were in Solomon Northup's position? Why?
4. What would you have done if you were an abolitionist and learned about Northup's story? Why?

(E) Arguments in Favor of Slavery

Henry David Thoreau, a Northern abolitionist, argued that "I cannot for an instant accept a political organization that is the slave's government also. If the law is of such a nature that it requires you to be an agent of injustice to another, then, I say, break the law." In response to Thoreau and other abolitionists, a number of Southerners and their supporters defended the institution of slavery. They included people who believed that slavery was supported by the Judeo-Christian Bible.

Read the quotations that follow. Write a paragraph responding to these advocates for slavery based on your own religious and moral beliefs.

- Richard Nesbet: "The scriptures, instead of forbidding it (slavery), declare it lawful. The divine legislator, Moses, says 'Both thy bond-men and thy bond-maids, which thou shall have, shall be of the heathen that are round about you; . . . Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy. . . . And ye shall take them as an inheritance for your children after you, to inherit them for a possession.'"
- Thomas Drew: "We deny most positively, that there is anything in the Old or New Testament, which would go to show that slavery, when once introduced, ought to be abrogated (abolished), or that the master commits any offense in holding slaves. The children of Israel themselves where slaveholders, and were not condemned for it. . . When we turn to the New Testament, we find not one single passage at all calculated to disturb the conscience of an honest slaveholder. No one can read it without seeing and admiring that the meek and humble Savior of the world in no instance meddled with the established institutions of mankind."
- Representative Charles Pinckney: "Is there a single line in the Old or New Testament either censuring or forbidding it (slavery)? I answer without hesitation, no....The Jews in the time of theocracy, and the Greeks and Romans, had all slaves...This world was formed by a great and omnipotent being,...nothing is permitted to exist here but by his will."
- William Harper: "The coercion of slavery alone is adequate to form man to the habits of labor...It is as much in the order of nature, that men should enslave each other, as that animals should prey upon each other."
- John C. Calhoun: "It is a great and dangerous error to suppose that all people are equally entitled to liberty. It is a reward to be earned...and not a boon (gift) to be bestowed on (given to) a people too ignorant...of enjoying it...Instead of being born free and equal, (men) are born subject...to the laws and institutions of the country where they are born..."
- Supreme Court Justice Charles Taney: "Dred Scott was not a citizen of Missouri within the meaning of the Constitution of the United States...The right of property in a slave is distinctly and expressly confirmed in the Constitution."

(F) Creating Giant Puppets for Virginia Hamilton's "The People Could Fly"

Materials: Clean plastic gallon water jug; latex acrylic paint (black, brown, white, red, yellow and green); brushes; water; marker; stapler; wool; corn husks; broomstick; wire clothes hanger; duct tape; large, old, long sleeve shirt; 2 thin three foot wooden dowels (*Note: Tempera paint cracks and peels off plastic jugs*).

Procedure:

1. Select a plastic jug. Hold it so the handle faces you and faces down. It will become the puppet face. Paint the entire jug with a base coat of paint. Allow to dry over night.
2. Use markers to sketch the face on the jug. Paint the face and allow to dry. Staple wool or corn husks to the jug as facial hair.
3. Straighten the top of the wire hanger and tape it to one end of the broom stick. Put the shirt on the hanger and button the shirt.
4. Tape one end of a wooden owl to each sleeve of the shirt.
5. Place the jug "head" on the end of the broom stick and tape the jug to the broom.
6. Tuck the bottom end of the broomstick into your belt. Use one hand to hold the puppet and the other hand to manipulate its "arms."

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Teachers Respond to Teaching About Slavery in the Americas

Social studies teachers were asked to respond to the following questions.

1. What are your reactions to the ideas expressed in the editorial? Be as detailed as possible.
2. How do you teach about slavery in your classroom? Include specific lesson ideas if possible.
3. Do you believe teachers should adapt their approach to teaching about slavery based on the race and ethnicity of students in their classes and their own ethnic identities? Explain.

Nicole Williams, Westbury High School, Westbury, New York (11th grade):

This article offers excellent ways to teach high school students from all ethnic backgrounds about slavery. Student feelings (which most teachers do not think about before teaching subjects like slavery and the Holocaust) should definitely be taken into account. In order for students to be involved in discourses about slavery, the Holocaust, and human rights abuses that have occurred throughout history, they need to feel comfortable talking about the subject matter.

In my experience, students are usually more comfortable talking about how people have struggled against oppression, than how they were oppressed, while most teachers prefer discussing the economic impact of slavery instead of exploring the reality of slave life and struggles in America. To my knowledge, teachers rarely introduce discussions of the justification for slavery or the impact of slavery on the North. My students are usually under the mistaken impression that all northerners were abolitionists.

I believe that an examination of slavery in the United States should include discussion of Africa and Eurocentric influences on the writing of history. I have had to struggle in my department to justify why I teach about West African culture, Eurocentrism and Native American history at the beginning of the American History course. Teachers are encouraged to start with the colonists struggle against the English. I always respond that the history of the United States has three roots, not just one.

I find that symbols of oppression and struggle are more powerful than words alone. I took an American History class to the Schomburg Library in New York City to witness a special exhibit on slavery and the slave trade. It included artifacts from slavery like chains, branding irons and whips. My students, who are primarily African American, Caribbean and Latino, were overwhelmed by what they saw at the exhibit. We had extended conversations about the exhibit before, during and after that trip. It is not enough just to expose students to these things without engaging in extensive discussion. These topics require a commitment of time.

I am an African American woman teaching in a minority school district, but I also taught in a school where a plurality of the students were European American. No matter how uncomfortable the situation can become for a teacher, students must be allowed to talk with each other and discuss their feelings, otherwise we risk losing their trust and interest.

Charlie Capaccio, Magen David High School, Brooklyn, New York (11th grade):

Until recently, I taught in a private religious school with students from Brooklyn's insular Sephardic Jewish community. Many of them were children of immigrants from the Middle East. I found teaching about the atrocities inflicted upon Blacks throughout the history of the United States among the most difficult topics to address in my class. Because my students were relatively recent arrivals who live apart, they had little understanding of the dynamics of race in the past or today. I tried to organize lessons to take into account who my students were, their familial experiences and group history. As I am not Jewish, I often did not know specific stories or examples. The students, however, loved to talk about themselves and to teach their teacher something new. When I ask for examples of how people were discriminated against, persecuted or maltreated because of their differences from the dominant group in a society, hands were immediately waving in the air. This was followed by tales of how the Jews were persecuted and survived, killed, or driven from their land. I used their accounts to define themes like persecution, resistance, struggle, and survival of a people. Once we established or reintroduced these concepts, I used primary source documents to connect students with the experiences of African Americans and life during slavery. Sources that have had a particular impact on students included excerpts from the Louisiana slave code and the African American spiritual, "I Thank God I'm Free at Last." I also show pictures of troops from the 2nd colored light artillery before the battle of Nashville in 1864 and selections from the movie *Glory* to establish that African Americans were not just oppressed, but were also active in challenging bondage and securing freedom.

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Michael Pezone, Campus Magnet High School, Queens, New York (9th/10th grade):

When teaching about slavery, social studies teachers must avoid the danger of "antiquarianism"; they must be on guard against the tendency to limit the realities of slavery to the past, and to deny the fact that slavery still conditions our present-day United States. Of course, the judicial/social nature of antebellum slavery has been abolished, but not the systematic dehumanization of African-Americans (and others) that was the necessary condition of slavery. It is vital to consider the purposes of our educational mission: do we present lessons of history in order merely to elicit certain abstract cognitive effects in our students? Or do we, in addition, strive to empower students, to help them become activists? I believe it necessary to focus, first and foremost, on the present-day United States, and to "read" the past to further contemporary understanding and activity. I supplement documents like those offered here with material that brings the reality of slavery up to date, and that addresses the oppressive reality of modern day America in all its forms, functions, and effects. Students read selections from W.E.B. DuBois, Manning Marabale, Mumia Abdul-Jamal, James Baldwin, Vine Deloria, Jr., a native American activist, Howard Zinn, Michael Parenti, Angela Davis, and others. There is a particularly powerful essay by James Baldwin directed to teachers that he wrote in 1963. In the essay, Baldwin says that if he were a teacher working with minority youth, "I would try to teach them - I would try to make them know- that those streets, those houses, those dangers, those agonies, by which they are surrounded, are criminal. I would try to make each child know that these things are the results of a criminal conspiracy to destroy him. I would teach him that if he intends to get to be a man, he must at once decide that he is stronger than this conspiracy and that he must never make his peace with it."

Stacey Cotten, Westbury Middle School, Westbury, New York (7th/8th grade):

As an African American middle school and high school student, I always felt uncomfortable when the subject of slavery was introduced. It generally was the first time, and often the only time, my classmates and I would learn about the history of Black people. Teachers never handled the topic or our feelings with sensitivity. They made it seem, at least to us, that slavery was proof that Black people were inferior and our inferiority was the reason for our continuing subordinate position in society. It also sounded like we would have remained as slaves forever if it not for sympathetic whites who secured our freedom for us. As a social studies teachers, one of my primary goals is to put an end to these humiliating myths that degrade Black students and mislead white ones.

In college, in graduate school, and at work, white teachers often expressed that I have an advantage teaching about slavery and African American history because I am Black, especially when students are also Black. I find this position condescending to both me and the students. The advantage I have is that I take the subject and the feelings of students seriously, so I invest time in studying about it and in planning lessons and projects. I do not have a personal connection to other human rights issues like the European Holocaust or the Great Irish Famine, but I feel I teach about them equally as well because I think they are important for students to understand.

Jennifer Pesato, Massapequa High School, Massapequa, New York (10th/11th grade):

I am a relatively new, and young, white, Italian American teacher, teaching students who are overwhelmingly of white, European descent in a *de facto* segregated school. My students live in a sheltered, suburban community where contact with racial and ethnic minorities is severely limited. Their lack of experience with people who are different from themselves and their lack of interest, is difficult to overcome. Needless to say, I find it extremely hard to relate slavery to their lives.

The topic of slavery makes my students uncomfortable because it presents images and introduces them to ideas they would rather not know about. I try to use their discomfort to my advantage and present the history of slavery in the United States in as accurate and unbiased way as possible. I focus on the details of the institution, its scope and its horror. The middle passage scene from Amistad is especially powerful. This focus provides us with a foundation to look at continuing racial bias in later historical periods and in the contemporary world.

I like the idea of dispelling the myth that slavery was only a Southern institution while the North was abolitionist. This makes history much more complicated and may help students understand connections I am trying to make between slavery and racism in the past and American society today. Avoiding the horrors of slavery or isolating it in an ante-bellum South that no longer exists makes it easier for students to avoid the implications of the system and contributes to perpetuating racial attitudes that continue to exist.

Siobhan Miller, Herricks High School, New Hyde Park, New York (10th grade):

Slavery has always been a difficult subject for me to teach. For one thing, I am of Irish descent, and I am very sensitive to the fact that slavery, while part of my heritage as an American, is not part of my cultural experience.

I find that teaching slavery is very much about dancing around politics. In my school district, most of the students are affluent and of European or Asian descent: there are no African-Americans. Students tend to be very sheltered from contemporary American conflicts. Even while surrounded by de facto segregation, students say with total sincerity that their neighborhoods are not racist. Why? Because Americans fought to end slavery 150 years ago. Racial oppression becomes a story with a happy and convenient ending, and they are the heroes. If racism remains in the United States, students are certain it must be in Alabama, Mississippi or Louisiana, not in egalitarian northern suburbs. I try to wake students up out of their complacency and ask questions like, "Why are there no African Americans in your school? Why are their so few whites in other Long Island communities?" Dispelling the myths that only the South was racist and that the Civil War was fought to free slaves are important if we are to have an open and honest dialogue about race relations in the U.S. today.

I often describe slavery in terms my students will identify with such as religious oppression in India and Pakistan or the Holocaust. I truly think that to understand slavery in the Americas, we need to examine economic statistics. Students need to know that slavery was not just about racism; it was part of an exploitative economic system. I like to use primary sources, however I wish there was an exercise that would create a more visceral reaction than just words on a page.

I confess that I do not give slavery the time the topic deserves. My class reads passages from Frederick Douglass and Harriet Beecher Stowe and watches selections from the PBS video "Africans in the Americas." I certainly do not spend more time on slavery than I do on other topics. It is not that I am unwilling, I am just not sure how to go about it. While I think the material included with this article provides a good start, it seems so ordinary. I think that slavery needs to be taught to the guts, not to the brain. I just do not know how to do it.

Documenting African American Life

Historian William Loren Katz has published numerous books documenting African American life in the United States and New York State. Most of these books are intended for use as texts or resources in middle school and high school classrooms. Katz has generously made available illustrations from his books for this issue of *Social Science Docket*. The following books by William Loren Katz are available from *www.amazon.com*.

Black Legacy: A History of New York's African Americans, (hardcover) 1997. Examines the history of African Americans in New York City from Dutch settlement up to the present. Includes a rich collection of pictures. Intended for middle-level and high school students.

Eyewitness: A Living Documentary of the African American Contribution to American History, (paper) 1995. Combines a narrative of African American history with primary source documents from the era of European colonization of the Americas up to the present. Excellent for high school use.

Flight from the Devil: Six Slave Narratives, (paper) 1996. Narratives by five African American men and one woman who escaped from slavery. Includes Linda Brent, William Wells Brown, James Pennington, Lunsford Lane, Jacob Stroyer and Moses Grandy.

Black Indians: A Hidden Heritage, (paper) 1997. Explores the history of Black Indians, people of dual African and native ancestry. Intended for upper elementary and middle-level students.

Black People Who Made the Old West, (paper) 1993. Tells the story of thirty-five African Americans who helped shape life from colonial times to the post-Civil War west.

Black Pioneers: An Untold Story, (hardcover) 1999. Examines the history of African American pioneers in the Ohio and Mississippi Valleys. Intended for middle-level and high school students.

The Black West: A Documentary and Pictorial History of the African American Role in the Westward Expansion of the United States, (paper) 1996. A resource guide for teacher. Traces the history of African Americans in the American west from Lewis and Clark to the dawn of the twentieth century.

Black Women of the Old West, (hardcover) 1995. Uncovers the hidden history of Black women in the west. Includes 100 photos and clippings. Intended for upper elementary and middle-level students.

Breaking the Chains: African-American Slave Resistance, (paper) 1998. Challenges the myth that African Americans accepted slavery. Intended for upper elementary and middle-level students.

Dean V. June, Attica Central School, Attica, New York (7th/8th grades):

Our school is in a rural part of New York State. There are two K-4 elementary schools, and a main complex of grades 5-12 that is divided up by various hallways. Approximately 99% of our students are white and most live on farms. We teach about slavery in grades 5, 8, and 11. In most cases, we cover the traditional topics, its origins, the Middle Passage, the "Seasoning Process," the cruelty of slaveowners, and the Underground Railroad. In recent years we have been adding greater detail about what happened to the runaways once they arrived in the north and Canada. Even though we discuss the slave system and slavery, we try to downplay it as a major cause of the Civil War. We present it as one of a number of intertwined causes, including conflicts between rural areas and cities and over the meaning of federalism.

We do several activities with the students to make the topic more real to them. These include discussing "Uncle Tom's Cabin," playing "Follow the Drinking Gourd" and other songs, and watching videos such as "The Flight to Freedom", "The Underground Railroad", and "The Selling of Jamie Thomas."

Like other teachers who are driven by time constraints and mandated tests, I feel that many things must be omitted from the curriculum. Realistically, the number of activities discussed in this article have to be limited. If I had the luxury of teaching a single course dedicated to this topic, things would be different.

I believe that a teacher and students must be respectful of the feelings of others and sensitive to their backgrounds and traditions. If the proper rapport is created in class, the historical groundwork for studying the time period is established, and a teacher is careful about what is presented and said, no student should be offended by what is studied in class.

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Teaching About Slavery: A Pedagogical Paradox

by John J. McNamara

In the New Jersey Core Curriculum Content Standards for Social Studies, educators are charged with the pedagogical responsibility "to reinforce our nation's most important ideals, including the dignity and equality of all individuals and the notion of the common good." The challenge for American history teachers is to plan and present lessons which enable students to understand how the ideology of freedom and equality could develop concurrently with the establishment and evolution of slavery in colonial America, how the growth of democracy was accompanied by the western expansion of slavery during the national (ante-bellum) period, and why emancipation and the Civil War bequeathed a legacy of racial discrimination and segregation toward African Americans for the next century. In short, how does one effectively teach the great "American paradox," that "the land of the free" was also the home of the slave?

The acronym "C. P. R." ("Content," "Purpose," "Relevance") can provide an effective approach in the design and delivery of Social Studies lessons, especially on the controversial and challenging topic of slavery. Firstly, the students should learn history through the voices of the participants, including northerners and southerners, both people who were free and slaves. The "content" of the lesson should feature primary source excerpts for the students' critical reading and discussion. Brief selections from slave autobiographies and narratives, abolitionist and secessionist speeches and tracts, and northern refutations and southern defenses of slavery can provide students with an intimate flavor of the past as well as a solid base of information to actively participate in class discussion. In this way students can gain a deeper understanding why white northerners and southerners as well as free and enslaved African Americans acted and reacted in certain ways and accepted and rejected their counterparts arguments, behavior, and viewpoints concerning slavery.

Secondly, Social Studies lessons, especially about slavery, should have a clear, well-defined "purpose" or learning objective for the students' analysis and assessment. This learning objective can be posed as an open-ended "essential question" which raises an important historical issue for students' critical thinking, discussion, and evaluation. Examples of such "essential questions" on the topic of slavery are: (a) "Who should be blamed for the African slave trade?"; (b) "Was slavery the economic engine for the development of the United States?"; (c) "Were economic or racial factors more responsible for the development of slavery in North America?;" (d) "Should the Founding Fathers have compromised on the issue of slavery?"; (e) "Was the Constitution a covenant with evil?"; (f) "Does militancy advance or retard the goals of a protest movement?"; (g) "Were the abolitionists responsible reformers or irresponsible fanatics?"; (h) "Can legislative compromises resolve moral issues?"; (i) "Can the Supreme Court settle moral issues?"; (j) "Was slavery the primary cause of the Civil War?"; (k) "Does Abraham Lincoln deserve to be called the 'Great Emancipator'?"; (l) "Could American slavery have been ended without civil war?"; (m) "Can today's mores and values serve as ethical and moral standards to evaluate the past?"

Thirdly, effective Social Studies lessons on slavery should have "relevance." Comparisons and connections should be established between past and recent or current events. Lessons could be designed to compare "chattel slavery" in the South to the alleged "wage slavery" in the North or the status of slaves with the status of women (both groups were omitted from the promises of freedom and liberty in the Declaration of Independence). Lessons could also compare instances of slavery in our contemporary world in Africa, Asia, and the Middle East with the lives of African American slaves in colonial America and the ante-bellum United States.

In 1776, the thirteen British colonies seceded from the Empire for the cause of liberty. In 1861, eleven southern states seceded from the Union to preserve and protect the institution of slavery. During this period the United States developed as a "beacon of democracy," a "slaveholding republic," and an "empire for liberty," as well as forged a strong national "union" that eventually drifted toward "disunion." These contradictions highlight the "American Paradox." The institution of slavery can be the lens through which students learn the unfolding saga of American freedom which has had varying definitions and applications for different groups during the nation's history. When Social Studies educators teach their students about the development and demise of slavery in the United States, their students are learning the story of American freedom! This is the pedagogical paradox of teaching about slavery.

Slavery and the Northern States: Complicity and Resistance

by Alan Singer

Last year, opinion essays in *The New York Times* by Brent Staples (Staples, 2000) and Eric Foner (Foner, 2000) challenged historians and teachers to rethink the way we think about and teach about slavery in the United States, especially slavery and the Northern states. According to Foner, "(o)n the eve of the Civil War, the economic value of slaves in the United States was $3 billion in 1860 currency, more than the combined value of all the factories, railroads and banks in the country. Much of the North's economic prosperity derived from what Abraham Lincoln, in his second inaugural address, called 'the bondman's two hundred and fifty years of unrequited toil.'"

In "History Lessons From the Slaves of New York," Staples, a regular contributor to *The Times'* editorial page, described how New York City's ties with slavery go back deep into its colonial past. The Dutch, who built New Amsterdam, "recruited settlers with an advertisement that promised to provide them with slaves who "would accomplish more work for their masters, at less expense than [white] farm servants, who must be bribed to go thither by a great deal of money and promises."' Enslaved Africans helped build Trinity Church, the streets of the early city and a wooden fortification located where Wall Street is today.

Staples' essay reported the findings of biological anthropologists from Howard University who studied "the skeletal remains of more than 400 African slaves whose graves were accidentally uncovered during the construction of a federal office tower in lower Manhattan nine years ago." When it was closed in 1794, the Negro Burial Ground, which was outside that era's city limits, probably contained between 10,000 and 20,000 bodies. Staples believes the research team's work shows that "colonial New York was just as dependent on slavery as many Southern cities, and in some cases even more so. In addition, the brutality etched on these skeletons easily matches the worst of what we know of slavery in the South. . . . Of the 400 skeletons taken to Howard, about 40 percent are of children under the age of 15, and the most common cause of death was malnutrition. . . .The adult skeletons show that many of these people died of unrelenting hard labor. Strain on the muscles and ligaments was so extreme that muscle attachments were commonly ripped away from the skeleton -- taking chunks of bone with them -- leaving the body in perpetual pain."

In "Slavery's Fellow Travelers," Foner, a prominent author and historian, reminded readers "of the usually glossed-over participation of the North in America's slave system. . . , even after Northern states no longer allowed slaveholding within their own borders." According to Foner, "Nowhere did the connection go deeper than in New York City," where, as the nation approached Civil War, "Mayor Fernando Wood proposed that New York declare itself a free city, so as to be able to continue to profit from slavery."

Foner argued that "(a)ccounts of the city's rise to commercial prominence in the 19th century rightly point to the Erie Canal's role in opening access to produce from the West, but they don't talk about the equal importance to the city's prosperity of its control over the South's cotton trade. Because of this connection, New York merchants and bankers were consistently pro-slavery, pressing during the 1840's and 1850's for one concession to the South after another in order to maintain their lucrative access to cotton."

In response to this forgotten history, Foner proposes that "when New York's history is taught in public schools, the city's intimate link with slavery should receive full attention." He also suggests "a permanent exhibition --perhaps even an independent museum -- depicting the history of slavery and New York's connection with it."

The accounts of slavery in New York and the north presented by Staples and Foner echo the famous front-page editorial by William Lloyd Garrison in the abolitionist newspaper, *The Liberator* (Garrison, 1831). In the editorial, Garrison explained that on a "tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact, that a greater revolution in public sentiment was to be effected in the free states . . . . than at the south." He also related that in the north, he "found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen, than among slave owners themselves."

In response to this reception, Garrison "determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, within sight of Bunker Hill and in the birth place of liberty." He warned readers that he would not be silenced "till every chain be broken, and every bondman set free" and declared, "Let southern oppressors tremble -- let their secret abettors

tremble -- let their northern apologists tremble -- let all the enemies of the persecuted blacks tremble."

In Brooklyn, New York, Reverend Henry Ward Beecher of Plymouth Church, espoused similar sentiments. In a sermon delivered in January, 1861, in the midst of the nation's secession crisis, Beecher declared that "(w)e who dwell in the North are not without responsibility for this sin. . . . When our Constitution was adopted; . . . All the institutions were prepared for liberty, and all the public men were on the side of liberty." However, because of the "delinquency of the North," the nation's commitment to liberty was "sacrificed." He calls the North's failure to preserve liberty "an astounding sin! It is an unparalleled guilt!" (*The New York Times*, 2000).

The ante-bellum North's "secret abettors" and "apologists" for slavery are also under attack on other fronts at the start of the 21st century. Deadria Farmer-Paellmann, a lawyer who grew up in Brooklyn, N.Y., has uncovered evidence that prominent corporations still in operation profited from the nineteenth century slave trade (Finn, 2000). Providence Bank of Rhode Island, a predecessor of the modern FleetBoston Financial Corporation, was one of the most serious offenders. One of its founders borrowed money from the bank to finance business operations that included slaving expeditions. He was eventually prosecuted in federal court for participating in the international slave trade after it became illegal under United States laws. The New York Life Insurance Company has also been charged with insuring Southern plantations (Lewin, 2001).

Because of Farmer-Paellmann's efforts, two Connecticut companies have publicly apologized for supporting the slave system. The Aetna Insurance Company of Hartford insured slave owners against the loss of their human property. The horrors of slavery emerge in a rider to insurance policies that declares the company did not have "to pay the premium for slaves who were lynched, worked to death or who committed suicide." The *Hartford Courant*, founded in 1764 and the oldest continuously published newspaper in the United States, disclosed that it had published advertisements for the sale of slaves in the 18th and 19th centuries (Zielbauer, 2000).

Churches have also started to acknowledge the role of their parishioners in promoting African slavery. In Rhode Island, the United Church of Christ publicly repented for the participation of Northerners, particularly Bristol and Newport, R.I. merchants, who profited from the slave system (Niebuhr, 1999). While this denomination was historically tied to anti-slavery abolitionists, one of the church's buildings was named after a family involved in the slave trade.

On a political level, Representative John Conyers Jr., Democrat of Michigan, has spearheaded a decade-long campaign to recognize broader national participation in slavery and slavery's long term impact on American society (Cardwell, 2000). Conyers has repeatedly introduced a bill in Congress to establish a commission to study reparations for slavery. While the bill has never emerged from committee, the issue has garnered support from intellectuals like Randall Robinson, the president of TransAfrica, a lobbying group, and the Harvard University professors Charles T. Ogletree and Henry Louis Gates. In response to these arguments and in support of the New York State human rights curriculum, the special section of this issue of *Social Science Docket* focuses on Slavery in New York and New Jersey, both complicity and resistance.

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New York State Archives

Holdings of the New York State Archives are listed in Guide to Records in the New York State Archives (1993). An updated version of the Guide and the online catalog of the State Archives and State Library may be accessed on the World Wide Web at *www.sara.nysed.gov*. The public research room of the New York State Archives is located on the 11th floor of the Cultural Education Center, Madison Avenue (U.S. Route 20), in downtown Albany. The research room is open to the public 9-5, Monday-Friday except state holidays. For further information on the holdings and services of the Archives, contact: NEW YORK STATE ARCHIVES Cultural Education Center 11D40 Albany, NY 12230. Phone 518-474-8955. E-mail archref@mail.nysed.

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High School-Level Activity Sheet: Four Abolitionists View Slavery

Instructions: Working either individually or in a group, examine each quotation and answer the questions that follow it. After reading all of the quotations, answer the questions at the bottom of the activity sheet.

A. William Lloyd Garrison, 1831 - "I am determined at every hazard to lift up the standard of emancipation in the eyes of the nation until every chain be broken and every bondman set free! Let Southern oppressors tremble - let their secret supporters tremble - let their Northern defenders tremble - let all enemies of the persecuted blacks tremble. I shall strenuously contend for the immediate freeing of our slave population. I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth and as uncompromising as justice."

1. What does Garrison mean when he says he will lift up the "standard of emancipation"?
2. Some people accused Garrison of speaking too harshly against slavery. How does Garrison respond?
3. In his newspaper, *The Liberator*, Garrison said the North shares blame for slavery. Do you agree? Explain.

B. Theodore D. Weld, 1839 - "We will prove that the slaves in the United States are treated with barbarous inhumanity; that they are overworked, underfed, wretchedly clad and lodged, and have insufficient sleep. We will establish all of these facts by the testimony of scores and hundreds of witnesses, by the testimony of slaveholders, by slaveholding members of Congress, by planters, overseers and drivers. We shall show, not merely that these deeds are committed, but that they are frequent, not in one of the slave states, but in all of them."

1. Why does Weld say that slavery is "barbarous inhumanity"?
2. Why is Weld able to use the "testimony of slaveholders" to prove his case?
3. Why does Weld make a special point that members of Congress own slaves?

C. Henry David Thoreau, 1849 - "How does it become a man to behave toward this American government today? I answer that he cannot without disgrace be associated with it. I cannot for an instant accept a political organization that is the slave's government also. If the law is of such a nature that it requires you to be an agent of injustice to another, then, I say, break the law."

1. Why does Thoreau feel disgraced by his government?
2. What does Thoreau believe a citizen must do about the laws which permit slavery to continue? Why?

D. Frederick Douglass, 1882 - "The real feelings and opinions of the slaves were not much known or respected by their masters. Colonel Lloyd's slaves were so numerous that he did not know them when he saw them. Nor, indeed, did all of his slaves know him. Riding along the road one day the Colonel met a colored man, and addressed him, "Well, boy, who do you belong to? "To Colonel Lloyd", replied the slave. "Does the Colonel treat you well?" "No, sir", was the reply. "What does he work you hard?" "Yes, sir". "Well, don't he give you enough to eat?" "Yes, sir, he give me enough to eat, such as it is." The Colonel rode on and the slave went on about his business, not dreaming that he had been conversing with this master. Two weeks later the slave was informed by the overseer that, for having found fault with his master, he was now to be sold to a Georgia trader. He was immediately chained and handcuffed, and thus, without a moment's warning he was snatched away, and forever sundered from his family and friends.

1. According to Douglass, why were slaves afraid to express their true feelings?
2. In your opinion, what is Douglass trying to show by this anecdote?

Final Questions

1. Garrison, Weld, Thoreau and Douglass were "abolitionists". Based on these quotations, define "abolitionism"?
2. Which of the four quotations comes closest to your own beliefs? Explain.
3. One of these abolitionists was a Black escaped slave. Which one? What evidence do you have from the passages?

Lesson Idea

Organize the class to research and discuss the idea of individual and collective reparations for past injustices, including wars, the treatment of Native Americans, the European Holocaust, the internment of Japanese Americans during World War II, and the Atlantic Slave Trade and slavery in the Americas.

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The Freedom Quest in New York State

edited from the report of The New York State Freedom Trail Commission

The African Presence in New Amsterdam/New Netherlands: 1613-1664

Blacks have been present in the New York region since 1613, when Jan Rodriguez, the first recorded person of African ancestry to live in the early colony, traded with the native Algonquian people along the Hudson River. Rodriguez was a free Black sailor working for a Dutch trading company when he was left on Manhattan Island to live and trade with the Native Americans. He was the region's first merchant and first known non-native resident. In 1625, the Dutch West India Company established the village of New Amsterdam on Manhattan Island, and began importing and utilizing enslaved African labor to help make profitable their North American venture. The Black workers were assigned to clear land, plant and harvest crops, build houses, roads, bridges and fortifications. In 1658, a slave crew constructed the Road to Haarlem, the first major road development in New York City.

At Fort Orange (Albany) slave work crews also labored on village construction projects. Throughout the entire Hudson River valley groups of slaves and small slave families toiled on farms, manufacturing and crafting their farm tools, and often managing farms for absentee owners.

The legal status of Africans varied during the early period of Dutch colonial rule. On February 25, 1644, eleven enslaved Black workers successfully petitioned the local Dutch government, winning their freedom in the first group manumission in colonial North America. Apparently taking advantage of the state of war between the Dutch and Indians, each was given frontier farmland and freedom on the condition that food would be grown for the war ravaged colony. The Black farm region, known as "the land of the blacks," extended from Greenwich Village north to present day 34th Street; the free Black farms and property spanned over one hundred square city blocks. In Brooklyn, former slave Jan Francisco was among the founders of Bushwick and Anthony Jansen Van Salee, a free African, became the first property owner in Bensonhurst. The colony's free Black communities became known safe-havens for fugitive slaves. In 1648, the New Amsterdam town council imposed fines for anyone, Black or white, for harboring runaways.

Beginning in 1655 and continuing through the end of Dutch rule, colonial authorities transformed New Amsterdam into a slave trading port and increased restrictions on the rights and privileges of its African residents. Dutch slave-handling procedures included a special branding policy, marking men, women and children twice with a branding iron, once at the African coastal port point of purchase and again at the American receiving port.

With an increasing number of slaves, runaways became more frequent. Indian camps were a popular destination for runaway slaves and among the earliest indicators of cooperation and organization to aid fugitives. Prohibitions against Indians harboring runaway Blacks were often demanded by civil authorities.

The African Presence in the New York Colony: 1664-1776

The English took control of New Netherlands in 1664, and soon positioned New York City (formerly New Amsterdam) as a major outpost in the developing British colonial empire in the Americas. Under British rule, New York increasingly became a slave dependent society. James II, the Duke of York, for whom the colony was renamed, was a major shareholder of the Royal African Company, the corporation that held the monopoly in the British slave trade. Granting port privileges and warehouse priorities to ships engaged in the slave trade were among the Duke's first actions in the New York colony. A slavemarket soon was constructed at Wall Street and the East River. From the start of the English occupation, a commercially profitable slave system became a common goal of both government and private interests. English-controlled New York also developed elaborate slave codes to control and restrict the behavior of enslaved Africans. For the first time in the colony's history, the Laws of 1665 confirmed the existence of slavery as a legal institution.

By the late 17th century, the number of enslaved Africans brought to the colony increased steadily as royal patents and manorial estates were given to wealthy New York families and businessmen in the Hudson River valley. Only a few Blacks were allowed to share in the land distribution. In 1679, free Black Claus Manuel left Manhattan to become one of only two non-white investors in the Tappan patent, which purchased and divided among its owners a large tract of land in Rockland County. In 1693, enslaved laborers at Philipsburg Manor ran much of the

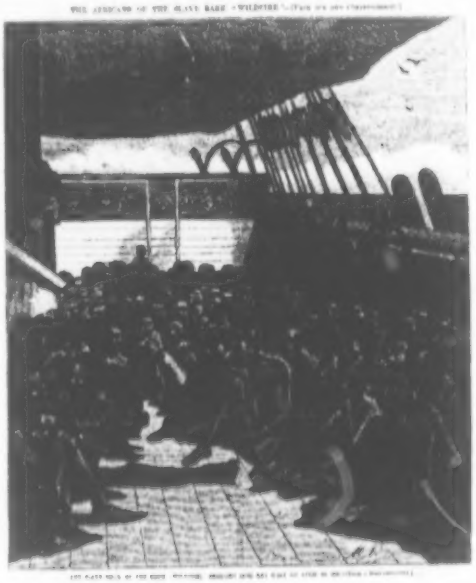
estate's day-to-day operations for international merchant Frederick Philips. The master miller at the Manor was an enslaved African man named Caesar and tenant farmers brought their corn and wheat to the mill to be ground into flour. Sacks filled with flour were loaded onto sloops docked at the mill wharf. The sloops headed down the Hudson River to Manhattan, where the flour was transferred to ocean-going vessels for trade overseas. Enslaved Africans occupied many of the skilled positions at the site, including blacksmith, carpenters, sloop captain, bake-house cook, and seamstresses.

The slave trade became one of the cornerstones of New York's commercial prosperity in the 18th century. Slave auctions were held weekly, and sometimes daily at markets throughout New York City. According to historians, the demand for slaves, estimated at over 1,000 annually by the Board of Trade for New York and North Carolina in 1709, was enormously profitable to the local business community. Because of the importance of skilled slave labor, traders centered on West Indian imports. During the first half of the 18th century, thousands of slaves were transported to New York from Jamaica and Barbados. Ships also came directly from Africa, some with shipments of children under the age of thirteen. In 1711, the Wall Street slave market was established as the city's official slave market. The facility was advertised as a "place where Negroes and Indians could be bought, sold or hired."

By the 18th century, African peoples were legally considered slaves unless they produced evidence to the contrary. Fearing slave uprisings, most of the public controls were directed at restricting communication among slaves. Slaves needed a pass to travel more than a mile from home; adults were not allowed on the streets at night; and gatherings of slaves were limited to four, and reduced to three in 1702. Laws against slaves running away were particularly severe, allowing an owner to treat the matter as a private offense. Owners were thus permitted to use whatever force was needed to enforce their commands, though technically the willful killing of a slave was a capital offense.

Runaways were considered to be among the worst of all criminals as their behavior denied owners of the full value of themselves as property. Slave owners were suspicious of free Blacks and Indians for harboring runaways. Treaties with Indians often contained a runaway clause which demanded that fugitive slaves be returned to white owners. Many slaves escaped through swamps and water-routes. Fugitives, often traveling alone or in small groups, were assisted by safe-havens and safe-houses as well as their own intelligence, wit, and wile

The Iroquois, Senecas, and Onondagas of northern New York assisted many runaways, as did the Monsey and Minisink tribes in southern New York. Native American communities in Eastern Long Island not only provided help but also welcomed many Blacks into the tribe. A runaway living among the Mohawks gained a reputation so fearsome in raids against British garrisons that his apprehension was a military priority. When finally captured in 1765, British General Thomas Gage ordered the man sold out of the province "so that he may never have an opportunity of getting among the Indians again."



Slave ship Wildfire, 1860

The 1705 "Act to Prevent the running away of Negro Slaves out of the City and County of Albany to the French at Canada" ruled that all slaves belonging to inhabitants of the city and county of Albany found more than forty miles north of the town of Saratoga were felons who could be executed. The law, reenacted in 1715 and 1745, was prompted by fear that slaves would flee to Canada and join forces with the French, who were perpetually at war with the British. In 1755, New York prescribed the death penalty for any slave older than fourteen who was sighted more than a mile from home without a pass. The law authorized white citizens "to shoot or otherwise destroy such a slave...without being impeached, censured, or prosecuted for the same."

Serious uprisings caused fear among whites throughout the colony. In 1712 a group of enslaved Africans set fire to a building on Maiden Lane in Manhattan. The Africans ambushed whites who came to put out the blaze, killing eight white men. Several Blacks committed suicide rather than be captured. Thirteen Blacks were hanged, one chained and starved to death, one burned at the stake, and another "broken on the wheel" (his bones broken by the motion of a wheel-like apparatus until his death). In Livingston Manor in 1715, slave owner John Dykeman was killed by his slave, Ben, for selling Ben's daughter off the Manor.

Following the 1712 uprising, more severe racial laws were enacted, including "An Act for Preventing Suppressing and Punishing the Conspiracy and Insurrection of Negroes and other Slaves." The law prohibited free Blacks and native Americans the right to inherit or transfer land to their heirs. Within four years land owned by Francisco Bastien, the last Black landowner in colonial Manhattan, was sold, possibly because of the severe inheritance law. The ease by which fugitives passed into the local Black population also led New York to enact a law fining free Blacks ten shillings a day for every day a runaway was harbored.

African influences prevailed among free and enslaved Blacks. Blacks raised in Dutch-American environments adapted Pinkster, a Dutch Pentecostal observance, into a visibly African acculturated occasion. From Albany to New York City, Pinkster activities incorporated African harvest rituals and rites of passage ceremonies for adolescent men and women. Occasions like Pinkster Day provided opportunities for Blacks to gather and exchange information about escape routes and runaways.

In the alleged "Negro Plot" of 1741, thirty-two Black men were executed in lower Manhattan for allegedly plotting to overthrow the government. Thirteen were burned at the stake and eighteen hanged in the vicinity of New York's City Hall Park. So intent were local authorities to make examples of the convicted men that their bodies were left hanging on public display for several days and weeks. Slave unrest occurred upstate as well as in New York City. Several Blacks in Kingston, New York, were charged with conspiring to burn down the city in the Slave Conspiracy of 1775.

Throughout the colonial period many enslaved Blacks sought to escape by joining the militia, and New York made extensive use of Black manpower during the French and Indian War. In 1745 several slaves were among persons slain or taken captive by French-led Indians at Old Saratoga. Many sought refuge in the rugged Adirondack mountains where other ex-slaves farmed as free men and women. Throughout the Adirondack range were small enclaves of Blacks with names like Timbuktu and Blacksville and others derisively named "nigger hill," "nigger lake" and "nigger ponds." Towns like Witherbee, Northhampton, Vermontville and North Elba all had significant Black populations.

Slaves ran away for a variety of reasons, including rebelliousness, harsh treatment, sexual abuse, and often to avoid family break-ups. In 1753, a slave in Long Island ran away seeking his wife who had been sold to a distant buyer. Male and females frequently ran off together, though this seriously reduced their chance of escaping. In 1755, the *New York Mercury* advertised a slave who made his break for freedom with a wife "in an advanced state of pregnancy." Slaveholders warned the public when runaways could read and write and therefore could probably falsify a pass. Ads in newspapers throughout New York announced slaves who were fluent in several languages, including French, Spanish, Dutch, and Swedish, as well as English.

Spring and summer were the most likely seasons for slaves to run away, rather than winter with its harshness. During warmer weather they could more easily forage for food and sleep in open fields. Horses were sometimes stolen to expedite flight. In 1764, a New York slave rented a horse, which he charged to his owner's account, and then fled the city. A violin or another musical instrument were taken along by many runaways who could make a living playing music.

During the American Revolutionary War, many enslaved Blacks gained freedom by joining British and American regiments. In 1776, Black soldiers fought at the battles of Brooklyn, Harlem Heights and Snake Hill (currently known as Marcus Garvey Park in Harlem). In 1777, Black soldiers fighting for the British were stationed at Fort Negro in the Van Cortlandt Park section of the Bronx. Many others joined the British Royal forces, fighting for the English side in battles in New York and New Jersey. Throughout the war Black patriot soldiers fought in battles across the New York region.

The African and African American Presence in New York State: 1783-1860

Following the War of Independence many northern states reviewed their own slave laws. In 1777, Vermont, became the first future state territory to abolish slavery outright. After the war the abolitionist movement gained strength in New

York City. A "Manumission Society," headed by John Jay and Alexander Hamilton helped to purchase the freedom of persons in bondage and sought also to help educate newly freed Blacks. In 1787 the society founded the African Free School. The school provided instruction in reading, writing and arithmetic for forty boys and girls in a single room at 245 William Street. Classes trained boys in navigational skills for seafaring careers as sailors. A woman was hired later to instruct girls in needlework and other domestic crafts.

By the 1790 census about one third of the state's Black population was free. In 1793, fires started by enslaved Africans destroyed much of Albany. The fires, started to avenge an unpopular slaveowner, led to the hanging of two slave women and a male slave. In 1796, Blacks split from Manhattan's John Street Methodist Church to form Zion Church. Known later as Mother Zion the church spawned affiliate churches—the African Methodist Episcopal Zion denomination—throughout the state and country.

In 1799 the state legislature approved the "gradual emancipation" of enslaved Blacks. Because Hudson Valley farmers, like southern planters, had placed a high value on slave labor, only slavery's gradual elimination could win approval. Black females born that year would be freed at the age of 25 and Black males at 28 years of age, effectively delaying the state's emancipation day until well into the 19th century.

In 1828, Sojourner Truth (Isabella Baumfree) successfully sued at a Kingston court house for the return of her son who was sold into slavery. In 1838, free African American James Weeks purchased part of the Lefferts estate in Brooklyn. Over the next several decades a Black village known as Weeksville emerged. The Black town served often as a safe haven for southern fugitives, as well as for free Blacks assaulted in neighboring Manhattan.

Skilled and literate slaves had the best chance of making it from the Lower South to the New York City—most often by sea passage. In 1831, twenty-four year old Lydia, a slave from a plantation two miles outside New Orleans, was last seen on the docks near schooners bound for New York. New York's four major ports—New York City, Buffalo, Rochester, and Albany—became entré ports for thousands of fugitives. In 1838 Frederick Washington Bailey, a fugitive from Maryland disguised himself as a sailor and arrived in lower Manhattan. Finding shelter at David Ruggles' boarding house, Bailey completed his freedom journey to Massachusetts, where he changed his name to Frederick Douglass. By then New York was long established as a receiving point from which fugitives were assisted to upstate Albany and Troy, or northeast to Boston and New Bedford.

Sojourner Truth

Beyond the state's official Emancipation Day, July 4th 1827, because of flagrant legal violations and federal fugitive slave laws, slavery continued in the state until the Civil War. Even free Blacks lived in constant danger of being sold into slavery, a fate that befell many, including Peter John Lee, a free Black resident of Westchester County, who was kidnapped by four white men and sold into slavery in 1836, and Solomon Northup of Saratoga Springs in 1841. For more than the 200 years Africans lived as slaves in New York. For the next three decades fugitive Blacks had multiple experiences, either fleeing to known safe havens within the state or escaping out of its territory. Reaching Canada, many Blacks passed successfully through New York to settle as free men and women on the northern side of the St. Lawrence River.

On Independence Day, 1852, North Star publisher Frederick Douglass noted the difference between Black and white perceptions of the national holiday, "What to the American slave is your Fourth of July? I answer, a day that reveals to him more than all the days of the year, the gross injustice and cruelty to which he is the constant victim."

Abolitionists Among New York's "Founding Fathers"

by Kevin Brady

In recent years, framers of the American republic, especially George Washington and Thomas Jefferson, have taken a public opinion thrashing for the allowing the institution of slavery to persist during and after the American Revolution. Their defenders respond that they are being judged unfairly by twenty-first century standards. However, other members of the founding generation did work to unlock the manacles holding Africans in slavery. Efforts by Aaron Burr, John Jay and Alexander Hamilton helped to end slavery in New York State, which at the time of the Revolution maintained a slave system more extensive than some of the southern states.

The Dutch, who settled the Hudson River Valley during the mid-seventeenth century, populated the region with farmsteads, worked by indentured European servants and slaves transported from western Africa. When the English took New Netherlands from the Dutch, it allowed settlers to keep most of their property and traditions, including slavery. By the early eighteenth-century, Dutchess County, New York had 3,400 white families and 1,360 enslaved Africans, while forty-three percent of the families in New York City owned slaves. During the American Revolution, New York State had a higher proportion of slaves than North Carolina. After independence, its leaders included powerful Jeffersonian Republicans like the Clinton family and the Livingston family, who had working relationships with Southern slave interests. In addition, the Livingstons were significant slaves owners. The strength of slavery in New York demonstrates that the institution could have survived in the mid-Atlantic, as it did in the South, if not for the efforts of members of the founding generation who worked to eradicate it.

Historians often malign Aaron Burr because of later developments in his political career. However, Burr, a leading Jeffersonian Republican in New York, was a stalwart opponent of slavery who argued that whites and Blacks were created equal and that women and men should have the same political rights. Burr's abolitionism was rooted in his religious beliefs. His father had served as the president of Princeton University. His grandfather was Jonathan Edwards, one of the igniting sparks of the Great Awakening. His political opponents, especially among the Jeffersonian Republicans, often complained that Burr entertained Blacks in his home as guests.

In 1785, Burr unsuccessfully introduced a bill in the state legislature to immediately end slavery in New York. Unfazed, he worked diligently for fourteen years against the slave-owning landlords and farmers, and artisans who feared competition from freed Blacks. His efforts led to alliances with John Jay and Alexander Hamilton, both leading Federalists. When Jay ran for governor in 1792, Burr refused to run against him, and when New York finally agreed to begin gradual emancipation in 1799, Burr was a major ally of Governor Jay in the state legislature. For his efforts, Burr drew fire from powerful state Republicans and earned the distrust of Jefferson and his southern supporters. Later, during Jefferson's Presidency, Burr used his position as Vice President to frustrate the President's policy toward Haiti. Fearing a free Black Republic in the Caribbean, Jefferson issued an embargo against trade with the Haitian rebels. When the embargo came before the Senate, Burr organized Republican opposition that temporarily blocked it.

John Jay was an active opponent of slavery for fifty years. He proposed abolition in 1775 and in 1785 organized the New York Manumission Society. In 1819, during Congressional debate over the Missouri Compromise, Jay insisted that the interstate commerce clause of the Constitution gave Congress the authority to regulate the slave trade in the territories. Alexander Hamilton often worked with Jay and Burr to challenge slavery. As part of the New York Manumission Society, Burr, Jay and Hamilton won 34 of 36 cases of unlawful enslavement defending the freedom of Black New Yorkers threatened with kidnapping and being sent to the south as slaves. They also organized boycotts of merchants and newspapers that supported slavery and helped organize schools to educate Black children. In the 1790s, Jay, Burr, and Hamilton, vehemently objected to admitting Kentucky and Tennessee to the union as slave states.

Through the efforts of John Jay, the much-maligned Alexander Hamilton, and the often-vilified Aaron Burr, New York abandoned a labor system based on human bondage. This may be one reason why New York was able to grow into a prosperous commercial giant, while slavery-dependent Virginia's importance and wealth diminished throughout the antebellum nineteenth century.

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Classroom Activity: New Yorkers Battle Against Slavery

A. Lewis Tappan and the Amistad Case

Lewis Tappan, a white man, was a New York City merchant and a founder and officer of the American Anti-Slavery Society. At his urging, New York City's leading abolitionists formed a committee to aid in the defense of the Africans on the Amistad. During their trial in Connecticut, Lewis Tappan wrote reports published in the *New York Journal of Commerce*.

1. Appeal to the Friends of Liberty, September 4, 1839

Thirty-eight fellow men from Africa, after having been piratically kidnapped from their native land, transported across the seas, and subjected to atrocious cruelties, have been thrown upon our shores, and are now incarcerated in jail to await their trial for crimes alleged by their oppressors to have been committed by them. They are ignorant of our language, of the usages of civilized society, and the obligations of Christianity. Under these circumstances, several friends of human rights have met to consult upon the case of these unfortunate men, and have appointed the undersigned a committee to employ interpreters, able counsel, and take all necessary means to secure the rights of the accused. It is intended to employ three legal gentlemen of distinguished abilities, and to incur other needful expenses. The poor prisoners being destitute of clothing, and several having scarcely rags to cover them, immediate steps will be taken to provide what may be necessary. The undersigned, therefore, makes this appeal to the friends of humanity to contribute for the above objects. Donations may be sent to either of the Committee, who will acknowledge the same, and make a public report of their disbursements. (Signed) SIMEON JOCELYN, JOSHUA LEAVITT and LEWIS TAPPAN

2. Letter describing Africans from the Amistad

I arrived here last Friday evening, with three men who are natives of Africa...to act as interpreters in conversing with Joseph Cinquez and his comrades. On going to the jail, the next morning, we found to our great disappointment, that only one of the men, [John Ferry], was able to converse with the prisoners. Most of the prisoners can understand him, although none of them can speak his Geshee dialect. You may imagine the joy manifested by these poor Africans, when they heard one of their own color address them in a friendly manner, and in a language they could comprehend!

The four children are apparently from 10 to 12 years of age....They are robust [and] full of hilarity....The sheriff of the county took them to ride in a wagon on Friday. At first their eyes were filled with tears, and they seemed to be afraid, but soon they enjoyed themselves very well, and appeared to be greatly delighted.

Most of the prisoners told the interpreter that they are from Mandingo. The district of Mandingo, in the Senegambia country, is bounded by the Atlantic Ocean, and is directly north of Liberia. Two or three of the men, besides one of the little girls, are natives of Congo, which is on the coast just south of the equator.

Cinquez is about 5 feet 8 inches high, of fine proportions, with a noble air. Indeed, the whole company, although thin in flesh, and generally of slight forms, and limbs, especially, are as good looking and intelligent a body of men as we usually meet with. All are young, and several are quite striplings. The Mandingos are described in books as being a very gentle race, cheerful in their dispositions, inquisitive, credulous, simple hearted, and much given to trading propensities.

I remain, very truly yours, LEWIS TAPPAN

Questions

1. The "Appeal to the Friends of Liberty" describes the captives on the Amistad as "thirty-eight fellow men from Africa." Why is this phrase significant?
2. What does the appeal suggest about the connection between abolition and religious beliefs?
3. Why is the committee raising money?
4. What image does Lewis Tappan try to create in his report to the *New York Journal of Commerce*?

Follow-Up Activities

- Students can search for, evaluate and catalogue internet sites on the Amistad and slavery.
- Students can design a poster or flyer demanding freedom for the Amistad captives.

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B. Horace Greeley and the Debate over Emancipation

Horace Greeley, a white man, was the founder of the *New York Tribune* and edited the newspaper for over thirty years. Greeley took a strong moral tone in his newspaper and campaigned against alcohol and tobacco use, gambling, prostitution and capital punishment. However, his main concern was the abolition of slavery. In 1860, Greeley supported the presidential campaign of Abraham Lincoln, but was unhappy with Lincoln's attitude toward emancipation. He wrote an open letter to the President on August 19, 1862, complaining about the Union army's unwillingness to free slaves in captured territory.

In the letter, Greeley criticized Lincoln for failing to make slavery the dominant issue of the war and compromising moral principles for political motives. Lincoln replied on August 22, 1862 that, "My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it."

1. Horace Greeley, letter to President Abraham Lincoln, August 19, 1862

I do not intrude to tell you, for you must know already, that a great proportion of those who triumphed in your election, and of all who desire the unqualified suppression of the rebellion now desolating our country, are solely disappointed and deeply pained by the policy you seem to be pursuing with regard to the slaves of the Rebels.

We think you are strangely and disastrously remiss in the discharge of your official and imperative (necessary) duty with regard to the emancipating provisions of the new Confiscation Act. Those provisions were designed to fight slavery with liberty. They prescribe that men loyal to the Union, and willing to shed their blood in the behalf, shall no longer be held, with the nation's consent, in bondage to persistent, malignant (poisonous) traitors, who for twenty years have been plotting and for sixteen months have been fighting to divide and destroy our country. Why these traitors should be treated with tenderness by you, to the prejudice of the dearest rights of loyal men, we cannot conceive.

We ask you to consider that slavery is everywhere the inciting cause and sustaining base of treason. . . It seems to us the most obvious truth that whatever strengthens or fortifies slavery in the border states strengthens also treason and drives home the wedge intended to divide the Union.

We complain that the Union cause has suffered and is now suffering immensely from mistaken deference to Rebel slavery. . . . We complain that the officers of your armies have habitually repelled rather than invited the approach of slaves who would have gladly taken the risks of escaping from their Rebel masters to our camps, bringing intelligence often of inestimable value to the Union cause.

2. President Abraham Lincoln, letter to Horace Greeley, August 22, 1862

If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that.

Questions

1. Why was Greeley's position as editor of the *New York Tribune* an important platform for challenging slavery?
2. Greeley used the Tribune to campaign against alcohol and tobacco use, gambling, prostitution, capital punishment and slavery. In your opinion, are their connections between these issues?
3. Why did Greeley challenge Lincoln after supporting him in the election?
4. How did Lincoln respond to Greeley?

Follow-Up Activities

- Write a letter to the *New York Tribune* responding to the debate over emancipation between Horace Greeley and President Abraham Lincoln.
- Draw a political cartoon either denouncing or supporting President Lincoln.

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The History of Slavery in New Jersey

by Giles R. Wright, *New Jersey Historical Commission*

New Jersey, like the rest of the British colonies that became the United States, depended on enslaved Africans as part of its work force. It is conceivable African bondspersons were present on New Jersey soil as early as the 1620s. They may have used in the construction and maintenance of Fort Nassau, a Dutch military post established around 1623 on a site located in present-day Gloucester City, Camden County (Wright, 1988:18). There is more substantial documentation for a Black slave presence in 1639 in the Dutch settlement of Pavonia (near present-day Jersey City). It was part of the Dutch colony of New Netherlands and New Jersey's first permanent European settlement (Fishman, 1990:41). After the English seized New Jersey in 1664, Dutch settlers continued to import African slaves into New Jersey in significant numbers. They were encouraged by the colony's 1664 Concessions and Agreement that provided settlers additional land for every slave imported before 1668. (Cooley, 1896:9).

Initially, Africans brought into New Jersey by the English were acquired mainly from the West Indies, especially Jamaica and Barbados. After the mid-eighteenth century, most arrived directly from Africa (Wright, 1988:22). Cooper's Ferry (Camden) served as the port of entry for bondspersons bound for South Jersey counties of Burlington, Gloucester, Salem, and Cape May. Perth Amboy was its counterpart for the northern New Jersey counties of Bergen, Essex, Middlesex, and Monmouth (Greene and Gunther, 1997:51-52). The earliest documentation of a sizable holding of slaves in New Jersey is for 1680; between sixty and seventy slaves were recorded on the manor of Colonel Lewis Morris of Shrewsbury, Monmouth County (Price, 1980:2). There were about 2,600 slaves in New Jersey in 1726 and 4,700 in 1745. Throughout most of the slavery period, about 75 percent of New Jersey bondspersons were located in its northern counties. These counties tended to be both more economically developed and to suffer from labor shortages (Wright, 1988:23). They were also home to more Dutch, German, and non-Quaker settlers (Wright, 1988:23).

In the 18th century, the British crown supported the slave trade, which was a royal monopoly and lucrative source of revenue. The colonial legislature, in contrast to the crown, hoped to meet the colony's labor needs through the importation of white servants who were deemed more assimilable. The crown usually prevailed and between 1721 and 1769 New Jersey allowed duty-free importation of slaves. As a result, the colony becoming a haven for smugglers running slaves into neighboring New York and Pennsylvania, where tariffs were in effect (Wright, 1988:21).

In response to the growth of slavery in New Jersey, laws were passed regulating the treatment and behavior of those in bondage. The earliest legislation was a 1675 law that forbade transporting or harboring a slave who had left his or her owner without permission (Cooley, 1896:11). In 1682, East Jersey enacted a law requiring that "all masters and mistresses having Negro slaves, or others, shall allow them sufficient accommodations of victuals and clothing" (Wolinetz, 1998: 2230-2231). A second law sought to prevent slaves from stealing from their owners by making it a crime to "buy, sell, barter, trade, or traffic with any Negro slave . . . for any rum, brandy, wine or strong drink, or any other goods, wares or commodities" (Wolinetz, 1998: 2231). At first, slaves were tried in the same courts as freemen. However, a 1695 East Jersey law changed this, establishing special slave courts consisting of three justices of peace to hear prosecutions against slaves for various crimes (Wolinetz, 1998:2231).

The royal colony established at the start of the 18th century imposed strict controls on slaves. Under a 1704 law, a slave guilty of stealing an item worth five shillings received forty lashes on his or her bare back and was branded with the letter "T" on the left cheek near the nose (Wolinetz, 1998:2233). This law also provided for the castration and then execution of any slave guilty of raping a white woman; forbade the children of freed slaves to purchase or inherit land; and negated a slave's automatic freedom through Christian baptism. When this law was repealed in 1709 because of its harshness, New Jersey enacted a more expansive slave code that once again prescribed severe penalties against slaves. For example, to encourage the cooperation of slave owners in criminal prosecutions, they were compensated for each slave

prosecutions, they were compensated for each slave executed: thirty pounds for a man and twenty pounds or less for a woman (Wolinetz, 1998:2233-2235).

While most New Jersey bondspersons were farmhands who worked on small farms producing livestock and grain for export to the West Indies, there was considerable occupational diversity. Men, who outnumbered women during the colonial period, labored in mining, lumbering, nautical pursuits, and domestic service, and served as skilled craftsmen: blacksmiths, millers, carpenters, shoemakers, coopers, millwrights, and tanners. Women, when not farmhands, worked as nannies, cooks, maids, and washerwomen (Wright, 1988:21).

While working conditions for New Jersey slaves were generally less harsh than those of the large plantations of the South, many slaves absconded or engaged in other forms of protest, such as the murder of their owner, feigning illness, and the sabotage of equipment, animals, and crops. New Jersey was one of the few northern colonies where open, collective, resistance to slavery occurred, perhaps the most significant being a conspiracy discovered in Somerville in 1734. Subsequently, slave plots surfaced in 1741 in Hackensack, in 1772 in Perth Amboy, and in 1779 in Elizabethtown. Severe punishment was meted out to those found guilty of involvement in these conspiracies. The discovery of the 1734 Somerville plot led to the arrest of several hundred bondsmen, two of whom were hanged, another relieved of an ear, and many others flogged. In the wake of the hysteria triggered by the New York slave conspiracy of 1741, three New Jersey Blacks were burned alive after being convicted of setting fire to seven barns in Hackensack (Wright, 1988: 22). Being burned alive at the stake was a common punishment for a slave convicted of a capital or lesser offense (Wolinetz, 1998:2237).

New Jersey's slave population was recorded as 11,432 in 1790 for the first federal census and peaked in 1800 at 12,422, of whom only 507 were found in South Jersey. Burlington County in 1790 and 1800 had more free Blacks than any other New Jersey county, 598 and 770 respectively. The relatively large free Black population in South Jersey can be attributed to the considerable presence there of Quakers, who were America's first group of organized abolitionists.

Quaker anti-slavery sentiments were expressed very early in New Jersey. In 1688, the first anti-slavery tract written in the American colonies, a document prepared by Francis Daniel Pastorius of Germantown, Pennsylvania, was read at the yearly meeting of Delaware Valley Quakers at the Friends Meeting House in Burlington. Among America's early foes of slavery was John Woolman (1720-1772), a Quaker leader and tailor who was born in Rancocas, Burlington County. Woolman believed that slaves should be freed by the personal action of their owners rather than by political measures and traveled extensively on horseback and foot championing the cause of manumission. His 1794 publication, *Some Consideration on the Keeping of Negroes*, was one of America's earliest anti-slavery statements. His opposition to slavery contributed to the 1776 decision by Quakers to excommunicate any co-religionist who was a slaveholder (Wright, 1998:7).

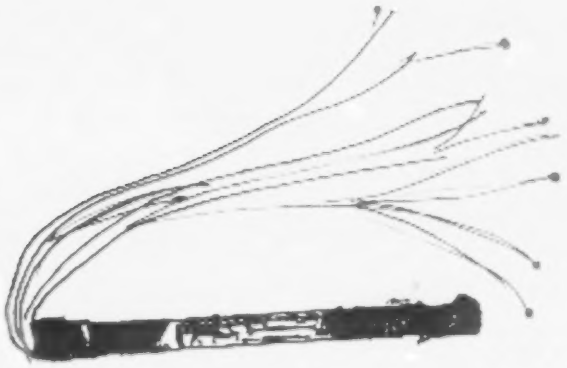
The American Revolution contributed to the demise of slavery in New Jersey. Some slaves used the Revolutionary War's chaos to escape and were able to pass as free Blacks. Others left New Jersey with the post-war departure of the British and settled in Nova Scotia, Great Britain, and later, Sierra Leone. Still others were manumitted by their owners or the state legislature because of service with the American forces or in keeping with the spirit of the Revolution's articulated message of freedom, liberty, and equality (Greene and Gunther, 1997:62).

Fighting For Freedom

by Nancy Shakir

In spite of the enslaved African people fought in the Revolutionary War on both the Patriot and Loyalist side. The British royal governor of Virginia, earl of Dunmore, John Murray, issued a decree, which promised freedom to those enslaved Africans who were willing to fight on the side of the British. This decree of course had an influence on enslaved Africans on other colonies, including New Jersey. The African-Americans that fought on the British side were known as "Dunmore's People." Although few New Jersey records are available, we know, for example, that in June 1780, a group of Tories, African-Americans and British rangers carried out a raid at Conscung, Monmouth County. After the Revolutionary War, some African-Americans gained their freedom and returned to Africa; others relocated to England, while some settled in British Canada in Nova Scotia. Today, descendents of "Dunmore's People" reside in Nova Scotia, primarily near Halifax in the town of Dartmouth. Those known as "Dunmore's People," gained their freedom nearly a hundred years before the United States passed the Thirteenth Amendment which freed enslaved Africans in the United States.

The confluence of the anti-slavery efforts of New Jersey Quakers and the egalitarian ideals associated with the American Revolution led to the passage in 1786 of a landmark law regarding slavery in New Jersey: *An Act to Prevent the Importation of Slaves into the State of New Jersey, and to Authorize the Manumission of Them Under Certain Restrictions, and to Prevent the Abuse of Slaves.* This act banned slave imports; it encouraged manumission by eliminating the requirement that a slave owner financially support any slave who was to be emancipated; and it allowed owners to be indicted for the inhumane treatment of slaves (Wolinetz, 1998:2240-2241). Two years later the state enacted legislation that forbade the removal of slaves from the state without the slave's consent; provided that slaves convicted of criminal offense receive the same punishment as white lawbreakers; required slave owners to teach slave children to read; and permitted the state to seize and sell slave ships (Wolinetz, 1998:2241).



Further evidence of the growth of anti-slavery sentiments in New Jersey was the founding in 1793 of the New Jersey Society for Promoting the Abolition of Slavery. In 1804, it petitioned for the gradual abolition of slavery, an appeal that helped facilitate the enactment of the state's abolition law of 1804. Under the provisions of this act, which made New Jersey the last northern state to manumit its slaves, all children born of slaves after July 4 of this year were to be emancipated after serving apprenticeships to their mother's owner, females after twenty-one years of age and males after twenty-five. In a concession to slave owners, the law provided that slave children over the age of one could be abandoned to the poorhouse, where they would be bound out to individuals who would received compensation from the state for their maintenance. Since the children were often bound to their former owners, the law benefited the latter because they now had an "apprentice" paid for by the state. These maintenance fees led to considerable abuse, became a tremendous financial burden to the state, and were repealed by the legislature in 1811 (Wright, 1988:25).

During the early part of the 19th century New Jersey experienced another slavery-related problem: the kidnapping and selling of the state's slaves to the South. A law passed in 1812 sought to deter slave traders by increasing the penalties for transporting slaves out of the state without their consent. In the wake of a scandal in 1818 in Middlesex County that involved slaves and free Blacks being sold to the slave markets of New Orleans, more stringent legislation was enacted. Under the new law, those convicted of removing a slave from the state with the intent of selling this person in the South were subject to a fine of $1,000 or imprisonment up to two years. Penalties were doubled for those who purchased a slave with the intent of selling him or her outside the state (Wolinetz, 1998:2249).

While the number of slaves in New Jersey declined in the antebellum period (2,254 in 1830 and 684 in 1840), slavery remained an issue because of the Underground Railroad (UGRR), the secret network of people and places that assisted southern fugitive slaves in finding freedom in the northern states and Canada. New Jersey, located geographically between two major UGRR centers, Philadelphia and New York City, was an integral part of the Underground Railroad's eastern corridor, with "stations" in Salem, Woodbury, Greenwich (Springtown), Camden, Mount Holly, Burlington, Bordentown, Trenton, Lambertville, Phillipsburgh, Princeton, New Brunswick, Perth Amboy, Newark, and Jersey City. Because New Jersey was a "free state" after the passage of the Abolition Act of 1804, some UGRR participants decided to settle in the state. In the process they helped create new all-Black communities (e.g., Saddlertown in Haddon, Camden County) and expand others (e.g., Lawnside, Camden County, and Timbuctoo, Burlington County) that served as havens for runaway slaves from the South (Greene and Gunther, 1997:74). Despite the operation of the Underground Railroad in New Jersey, the state was not completely welcoming of fugitive slaves. Unlike Massachusetts, Rhode Island, Maine, Ohio, Michigan, and Pennsylvania, New Jersey never enacted personal

liberty laws or legislation designed to nullify the Fugitive Slave Act of 1850.

New Jersey's last abolition act, passed in 1846, was in large part a response to the work of the state's second major abolitionist organization, the New Jersey Anti-Slavery Society. The society campaigned for total and immediate emancipation and submitted petitions to the legislature arguing that the state's second constitution, adopted in 1844, automatically outlawed slavery through its "Bill of Rights." The society lost this legal argument in *State v. Post*, which was adjudicated by the New Jersey Supreme Court in 1845 (Wright, 1988:27). While the 1846 abolition law freed all Black children born after its passage, it left the state's few remaining slaves as "apprentices for life." This group numbered eighteen people in 1860, making New Jersey the last northern state to have slaves. The 1846 abolition law also accomplished two other objectives. By obligating owners to support indigent former slaves after emancipation, it prevented elderly slaves from becoming wards of the state. It also maintained New Jersey's tradition of respecting property rights by ending slavery without confiscating the property of slaveholders (Wright, 1988:27).

Because the Emancipation Proclamation applied only to slaves that were in the states in rebellion against the Union, it did not affect the status of New Jersey's remaining slaves. It was not until the ratification of the 13th Amendment in 1865 that all New Jerseyans were finally free.

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Teaching Ideas

by Nancy Shakir

- Show the firm *Sankofa*, which depicts the slave trade through the dream-like remembrances of a present day woman. The film (125 minutes) can be obtained from Mypheduh Film, 403 K Street NW, Washington, and DC. 20001. (202) 289-6677. Have students imagine they are the protagonists of the story and have experienced enslavement. They are asked to write as part of an autobiography, a 300-500 word account of this experience.
- Compare and contrast the nature of slavery in the northern colonies and the southern colonies. Because the towns and cities of the north did not require the large numbers of slaves used in the sprawling plantation system of the south, differences may have occurred involving maintaining African cultural traditions, acculturation and work patterns. Students should work in teams to present their findings on two enslaved persons and the variables of those experiences.
- Evaluate and assess why African-Americans fought on the American or the British side during the Revolutionary War. Divide the class in two, one side pro British, the other pro American, and have them debate their positions.
- Examine Underground Railroad routes in New Jersey and New York. Students will explain the Underground Railroad and their state's place in that network.
- Visit historic sites that were part of the Underground Railroad.
- Research the life of a local resident who played an important role in the Underground Railroad.
- Show students the film *Glory*, the story of the 54 th Massachusetts Regiment and its effect on the acceptance of African Americans in the military during the Civil War.

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John Woolman: New Jersey's Eighteenth Century Quaker Abolitionist

by Charles F. Howlett

One of the most influential early colonial abolitionists was a simple tailor and Quaker from Mount Holly, New Jersey, named John Woolman. Woolman's efforts to abolish slavery are richly recorded in his *Journal* which serves as a valuable primary source document all students of American history should read. According to historian Staughton Lynd (1966: 5), Woolman was also a significant figure in the early history of American non-violence, part of "the tradition of the radical Reformation, with its insistence on pacifism, civil disobedience, and community of goods, and its mystical intuition of the oneness of creation"

John Woolman was born on October 19, 1720 in the town currently known as Rancocas, New Jersey. While his youth was spent working on his family's farm and his early education was limited to the nearby Quaker schoolhouse, he improved his own learning by wide reading. At the age of 21, prompted by his desire to learn a trade, Woolman moved to Mount Holly where he apprenticed as a tailor until he was able to set up his own shop. Like nineteenth century abolitionists and peace advocates, William Lloyd Garrison and Elihu Burritt, Woolman "belonged to the class of self-educated craftsmen and small shopkeepers then known as 'mechanics and tradesmen'" (Lynd, 1966: 5).

While living in Mount Holly, Woolman began to preach in the Quaker meeting house. His success as a tailor and the ability to supplement his income by working at various times as a surveyor, conveyancer, and schoolteacher enabled him to make a prosperous living, however, he felt constrained by such prosperity and decided to curtail these activities. "I saw that a humble man," Woolman admitted, "with the Blessing of the Lord, might live on a little, and that where the heart was set on greatness, success in business did not satisfie the craving; but that commonly with an increase of wealth, the desire for wealth increased" (*Dictionary*, 1966: 517).

During this period, Woolman embarked on numerous preaching journeys determined to assist "the pure flowing of divine love" (Tollis, 1972: xi). Denouncing materialism and reaffirming the virtue of simplicity, Woolman frequently carried his itinerant ministry throughout the colonies along the Atlantic seaboard. In 1743, he preached against the dangers of Quaker wealth and worldliness following "an intense personal crisis after assisting in the sale of an enslaved woman" (DeBenedetti, 1980: 5). He brought his anti-slavery message to the shipowners in Rhode Island, however most of his efforts were directed at the evils of institutionalized slavery in the South. Following a trip to Virginia in 1746, Woolman wrote, "I saw in these Southern Provinces so many vice and Corruptions increased by this trade and this way of life, that it appeared to me as a dark gloominess hanging over the Land, and . . . in future the Consequence will be grievous to posterity." (*Dictionary*, 1966: 517).

Because of Woolman's adherence to Quaker simplicity, when possible, he made trips on foot, did not wear garments made with dye, and abstained from using any product even remotely connected with the "peculiar institution." As "the apostle of antislavery" within Quaker society, Woolman "was one of those most responsible for bringing about the abolition of slaveholding among Friends and for launching the Society on its antislavery career" (Brock, 1969: 52). Most importantly, by the 1760s, long before the creation of the American Anti-Slavery Society or the New England Non-Resistance Society, the Friends became "the first group of white Americans to turn from slaveholding to outright abolitionism" (DeBenedetti, 1980: 15). Not only was Woolman successful in getting Quaker communities to go on record against chattel slavery, but he persuaded numerous individuals to emancipate enslaved Africans.

His abolitionism was closely tied to Woolman's pacifist beliefs. In his public ministry, and during all his contacts with fellow members, Woolman pointed out "the implicit hypocrisy of asserting the wrongfulness of all wars and at the same time holding in bondage fellowmen whose subjection was the result of armed force" (Brock, 1969: 52). His remarks to one Virginia Yearly Meeting forcefully sums up his hatred for slavery: ". . . purchasing any merchandise taken by the sword, was always allowed to be inconsistent with our principles. Negroes being captives of war, or taken by stealth, those circumstances make it inconsistent with our testimony to buy them; and their being our fellow creatures, who are sold as slaves, adds greatly to the [difficulty]" (Brock, 1969: 52).

Woolman's *Journal*, published in 1774, tells the story of his life and illustrates the development of his thoughts. It begins in his 36th year and continues until his death on October 7, 1772 in York, England. It is distinguished in style by his purity and simplicity of expression and "stands as a moving testimony to

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the ways in which one person can alter human relations in a manner that was at once simple, decent, and loving" (DeBenedetti, 1980: 15).

Although a considerable portion of his *Journal* is devoted to his pacifist views, Woolman's anti-slavery efforts are thoroughly recorded. The *Journal* includes a report on the experience when Woolman was twenty-three that transformed him into an ardent opponent of slavery. A close reading of Woolman's *Journal*, with particular attention to his abolitionist views, highlights the efforts of one early colonial reformer who was devoted to "living in the real substance of religion, where practice doth harmonize with principle" (Schlissel, 1967: 37).

As the first native-born peace hero and abolitionist in Colonial America, Woolman is deserving of our attention. "If the world could take John Woolman for an example in religion and politics. . . ," wrote the eminent British historian G. M. Trevelyan, "we should be doing better than we are in the solution of the problems of our own day. Our modern conscience-prickers often are either too 'clever' or too violent" (*Dictionary*, 1966: 517).

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From the Journal of John Woolman, Colonial New Jersey Abolitionist

("John Woolman's Journal" is available on the internet through *www.as.wvu.edu/coll03/relst/are/linkfig.htm*)

"My Employer having a Negro woman sold her, and directed me to write a bill of Sale, the man being waiting who had brought her. The thing was Sudden, and though the thoughts of writing an Instrument of Slavery for one of my fellow creatures felt uneasie, yet I remembered I was hired by the year: that it was my master who [directed] me to do it, and that it was an Elderly man, a member of our society who bought her, so through weakness I gave way, and wrote it, but at the Executing it I was so Afflicted in my Mind, that I said before my Master and the friend that I believed Slavekeeping to be a practice inconsistent with the Christian religion: This in some degree abated my uneasiness, yet as often as I reflected seriously upon it I thought I should have been clearer, if I had desired to be Excused from it, as a thing against my conscience, for such it was. . . ."

Questions

1. What is John Woolman asked to do by his "master"?
2. Why is Woolman upset by what happened?
3. If you were in Woolman's position, what would you have done? Why?

"History Need Not Be Dull: Bringing the Past to Life Using Primary Source Documents and Local Historic Sites."

K-12 Workshops for New Jersey teachers (attendees receive professional service credit). Topics include using archival materials from local archives in the classroom; internet sources for New Jersey-related historic documents; and school/historic site cooperative programs. Workshops scheduled for October 5 at Seton Hall University and October 11 at the Monmouth County Library Headquarters in Manalapan. Additional workshops will be held at the Atlantic City NJEA Convention and in Morristown and Trenton. Speakers at the October 11 workshop include David S. Cohen, author of "The Guide to Materials for Teaching New Jersey History"; Ronald Becker (Director, Special Collections and Archives, Rutgers University), Thomas J. Frusciano (Rutgers University Archivist), Heather Welliver-Farr (Electronic Records Archivist, American College of Physicians), and Gary D. Saretzky (Monmouth County Archivist); public school teachers Frank Byrne, Linda Gesek, and Bernard A. Olsen; and Peggi Carlsen (Director of the Rockingham Historic Site).

For the Seton Hall workshop, contact Alan Delozier at 932-275-2378 or delozial@shu.edu. For the Morristown workshop, contact Al Lucibello, 973-331-7100 x252 or ALucib2869@aol.com. For the Trenton workshop, contact Karl Niederer at 609-292-633-8334 or karl.niederer@sos.state.nj.us For all other information, including the Manalapan workshop, contact Gary D. Saretzky, 732-308-3772 or saretzky@rci.rutgers.edu.

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Underground Railroad Sites in New York and New Jersey

by Laura Peterson and Jennifer Pesato

Study of the Underground Railroad allows teachers to focus on moral, religious and heroic efforts to challenge slavery and provides an opportunity to include more local history in the curriculum. The following Underground Railroad sites in New York and New Jersey are well documented. Some are open to the public. Many are listed on the National Park Service website *www.cr.nps.gov/nr/travel/underground.*

Grimes Homestead: Morris County, N.J. Home of a Quaker family active in the New Jersey anti-slavery movement. Dr. John Grimes (1802-1875) was repeatedly harassed by supporters of slavery while living at this house and was once arrested for harboring a runaway slave. The Grimes Homestead is located in Mountain Lakes, New Jersey. A private residence, it is not open to the public.

Peter Mott House: Camden County, N.J. Peter Mott (c. 1807-1881), an African American farmer, constructed this house around 1844 in a free Black community known as Snow Hill. Mott and his wife provided refuge to escaping slaves before the Civil War. The house is located in Lawnside, New Jersey. The Historical Society is raising money to restore and open it to the public.

Bethel AME Church: Cumberland County, N.J. Bethel AME Church was located in the Black community of Springtown in Greenwich Township. Harriet Tubman used the Springtown/Greenwich station from 1849-1853 during her passage north from Delaware. The Bethel AME Church is located on Sheppards Mill Road in Greenwich Township, New Jersey. It is private property and not open to the public.

Murphy Orchards: Niagara County, N.Y. Charles and Libby McClew moved to the property in 1850 and built the house and barn which houses the entrance to a secret underground chamber used to hide people escaping slavery on their way to freedom in Canada. The farm is located about 20 miles from the Niagara River in Lewiston, and was one of the last stops before the fugitives crossed into Canada. It is open to the public. Call 716-778-7926 for information. *www.murphyorchards.com/ur.html*

Harriet Tubman Home for the Aged and Thompson AME Church: Cayuga County, N.Y. Harriet Tubman (1820?-1913), a renowned leader in the Underground Railroad movement, guided approximately 300 people to freedom in the north and Canada. She established the Home for the Aged in Auburn, N.Y. in 1908. The Home for the Aged is located at 180 South Street, her home is located at 182 South Street, and the church is located at 33 Parker Street, Auburn, N.Y. The Home for the Aged is open to the public by appointment.

St. James AME Zion Church: Tompkins County, N.Y. Built in 1836, it is believed to be the oldest church in Ithaca, N.Y. and one of the first AME Zion churches in the country. It was an important transfer point for fugitive slaves en route to Canada. The congregation officially expressed its anti-slavery sentiments through the writings and preaching of pastors such as the Reverend Thomas James. The church, located at 116-118 Cleveland Avenue, Ithaca, N.Y., is open to the public.

Gerrit Smith Estate and Land Office: Madison County, N.Y. Gerrit Smith (1797-1874), a nationally prominent and influential abolitionist and social reformer, served as president of the New York Anti-Slavery Society between 1836 and 1839. During the 1840s and 1850s, Smith acted as a "station master" in the Underground Railroad. His Peterboro, New York estate, a widely recognized safe haven for runaway slaves en route to Canada, was designated a National Historic Landmark. The Gerrit Smith Estate and Land Office are at the corner of Nelson and Main Streets. The Land Office is the only building open to the public. John Brown Farm and Gravesite: Essex County, N.Y. A National Historic Landmark and New York State Historic Site.

John Brown Farm and Gravesite: Essex County, N.Y. John Brown's home during the ten year period prior to the Harpers Ferry raid in 1859. After Brown was buried on the farm, it became a pilgrimage site for free African Americans and white abolitionists. It is located just south of Old Military Road in Lake Placid, New York. It is open to the public.

Orson Ames House: Oswego County, N.Y. In 1838, Orson Ames was part of Mexico township's first Vigilance Committee, organized to help fugitives escape to Canada. The Ames family housed the fugitive Jerry McHenry for one night in 1851 before sending him to Asa Beebe's barn north of the village. Orson Ames then wrote to a brother in Oswego (probably Leonard Ames, Jr.), who made arrangements with a boat captain to take Jerry McHenry to Canada. *www.oswego.edu/Acad_Dept/a_and_s/history/ugrr/contents.html*

Starr Clark House: Oswego County, N.Y. Starr Clark's tin shop on Main Street in Mexico, New York. Starr Clark housed fugitives in this from the mid-1830s to the Civil War. James Chandler, who owned the brick bank next door, was also an abolitionist. It is believed that a tunnel ran from the basement of the tin shop to the house next door. The arrangement of rocks in the east wall of the tin shop basement suggests a possible filled-in tunnel. *www.oswego.edu/Acad_Dept/a_and_s/history/ugrr/contents.html*

Foster Memorial AME Zion Church: Westchester County, N.Y. Founded in 1860. During the Civil War, members of Foster AME provided food and shelter to fugitive slaves escaping to Canada and fugitive slaves who settled in Tarrytown. Foster AME Zion Church is located in Tarrytown, New York at 90 Wildey Street. It is open to the public.

Main Maid Inn: Nassau County, N.Y. This restaurant in Jericho on Long Island was once the home of Valentine Hicks. On the second floor of this building a cupboard door hides stairs leading to an attic where there is a hidden crawl space. The cellar also had an unseen passageway behind a wall leading outdoors

Bialystoker Synagogue (formerly Willett Street Methodist Episcopal Church): New York, N.Y. The church became a Jewish synagogue in 1905. Behind a wall in the women's gallery is a narrow shaft with a tall wooden ladder leading to the attic. In the attic additional ladders lead to loft spaces. According to oral history, fugitive slaves were hidden here.

Wunsch Student Center (formerly the African Wesleyan Methodist Episcopal Church): Brooklyn, N.Y. In 1854 the first Black congregation in Brooklyn was located at 311 Bridge Street. Fugitive slaves stayed in the basement of the building, but hid in a subcellar when there was danger of capture.

Plymouth Church of the Pilgrims: Brooklyn Heights, N.Y. The church where Henry Ward Beecher preached from 1847 to 1887. Fugitive slaves hid in the basement and tunnel-like passageways that run the length of the building. A statue of Beecher commemorating his role as an abolitionist is in front of the church.

Lafayette Avenue Presbyterian Church: Fort Greene, Brooklyn, N.Y. The building, built between 1860 and 1862 and contains a basement and heating tunnels where fugitives were often hidden. This is documented in letters written by Dr. Theodore Cuyler, the congregation's first preacher.

Macedonia A.M.E. Church: Flushing, Queens, N.Y. The church was built in 1811. Runaway slaves slept in its basement (now boiler room) and then slipped them out through a side door to move to their next stop.

1661 Browne House: Queens, N.Y. The original meeting place for local Quakers before the Friends Meeting House was built on Northern Boulevard. The Browne family were active in abolitionist. The building is now a museum.

A.M.E. Zion Church: Staten Island, N.Y. A free Black community developed at Sandy Ground in the 1840s. The church offered sanctuary to fugitive slaves.

Dr. Samuel McKenzie Elliot Home: Staten Island, N.Y. Built around 1850 in the community of Rossville. Home of a well-known abolitionist. A New York City landmark.

Learning Activities: Locate sites on maps of New York and New Jersey. Trace Underground Railroad escape routes. Take a journey to escape slavery on a virtual tour of the Underground Railroad at *www.nationalgeographic.com/features/99/jl.html.*

The Underground Railroad and Abolitionism in Central New York

by Judith Wellman

Most underground railway people and places in central New York remain relatively unknown. But local stories abound, and people in small towns and large cities across the region still identify hundreds of places associated with the underground railroad. Some of the most famous people in abolitionist history lived and worked in this region, from Frederick Douglass (himself an escaped slave and editor of the North Star in Rochester) to Harriet Tubman (who helped so many people escape from slavery that she became known as the "Moses of her people" and who settled in Auburn in the 1850s) to Reverend Jermain Loguen (who escaped from slavery in Tennessee to become a minister in the African Methodist Episcopal Church and whose home in Syracuse became a center of underground railroad activity) to Samuel J. May (Unitarian minister in Syracuse) to Gerrit Smith (landowner and abolitionist whose home became a major center for abolitionism, women's rights, and land reform), to Samuel Ringgold Ward (a Black minister, author, and publisher, who was nominated for Vice-President of the United States at a Liberty Party convention in Oswego, New York).

Mexico, New York was a key center of abolitionist activity in Oswego County. Mexico residents formed the earliest anti-slavery society in the county and sent the earliest anti-slavery petition. Local tradition suggests that Starr Clark maintained the headquarters of the underground railroad in his tin shop on Main Street. Clark's grand-daughter remembered both a tunnel connecting Clark's tin shop with his house next door and a "tank room" in the house itself, used as a refuge for fugitives.

While Mexico was an agricultural trading center, Oswego was a city of almost 16,000 people in 1850. As a major U.S. port for trade with Canada, Oswego offered haven to many African Americans before the Civil War. Some of them worked as sailors, laborers, or washerwomen; a large number were barbers. Gerrit Smith, a prominent abolitionist from Peterboro, New York, owned the eastside harbor facilities. A network of very active local abolitionists organized societies, sent anti-slavery petitions to Congress, wrote letters, and helped organize among the very third-party political abolitionist campaigns in the country. In 1837-38, Oswego Town sent three petitions to Congress containing almost 500 signatures of both women and men, asking for the abolition of slavery in the District of Columbia and protesting the annexation of Texas as a slave state.

In nthe 1830s, the growth of a more active phase of underground railroad activity was closely related to the development of a new and more radical phase of the anti-slavery movement in general. In 1835, under the supervision of Theodore Weld, who grew up near Syracuse, New York, the American Anti-Slavery Society sent about seventy agents across the northern states to organize anti-slavery societies. Between 1835-1850, upstate New York residents sent more than 400 anti-slavery petitions to Congress. Seventy percent of them were signed either by women alone or by men and women together.

In October 1836, a mob led by future State Supreme Court Judge Samuel Beardsley and other "gentlemen of property and standing" attacked a meeting of hundeds of abolitionists at the Presbyterian church in Utica. At the invitation of Gerrit Smith, this group met the next day in Peterboro, New York, where they organized the New York State Anti-Slavery Society. From 1836-1842, this Society published a monthly newspaper, the *Friend of Man*, which reported in detail about abolitionist activities, including underground railroad activites in upstate New York.

By 1838, many male abolitionists, especially in central New York and Ohio, were beginning to wonder why they voted for state and congressional representatives who refused to support the anti-slavery cause. Beginning in places such as Oswego County in 1838, abolitionists began to query candidates nominated by Democrats and Whigs about their anti-slavery views. In 1840, a coalition of these political abolitionists from throughout the Northeast organized the Liberty Party in Warsaw, New York.

The Fugitive Slave Act spurred resistance all across the North. When agents captured Missouri fugitive William ('Jerry') Henry in Syracuse in October 1851, local abolitionists, both Black and white, broke into his cell, rescued him, and sent him through Mexico, New York, to Oswego and then to Kingston, Ontario. Several central New York citizens were tried for the rescue of Jerry Henry. None of them ever served time. Many African Americans who had settled in upstate New York fled to Canada in the early 1850s, fearful of capture under the Fugitive Slave Law. By the mid-1850s, however, fugitives once again came relatively freely through Syracuse and surrounding areas. Jermain Loguen, himself a fugitive, and his wife Caroline openly maintained a center to help fugitives at their home on East Genesee Street.

Classroom Activity:

Runaway Slave Advertisements from New Jersey

A. *The American Weekly Mercury*, July 9, 1724. Runaway on the 9th instant from Alexander Morgan Pensawkin Creek, in the County of Glouster in West New Jersey, a white servant Lad named RICHARD BOON, a well set full faced fellow with short brown hair, aged 18 years old, also a Negro boy named CAESAR, aged about 10 years, they took a Wherry (small boat) with two sails, the white boy has on a homespun brown kersey coat, a felt hat, and a leather jacket. Whoever shall take up the said lads and secure them so that their master may have them again, shall have 40 shillings as reward for each and reasonable charges.

B. *The New York Gazette*, August 13, 1750. Runaway on the 5th day of August from Jacob Ford, of Morristown, East New Jersey, a Negro boy named ISHMAEL, aged about 16 years, short and thick, full faced, has a very large foot, born in the country, and has a sly look; had on when he went away a flannel jacket, dyed with logwood of purple color, two woolen shirts, a new felt hat, and leather breeches. Whoever takes up and secures said boy so that his Master may have him again, shall have three pounds reward and all reasonable charges paid by Jacob Ford.

C. *The New Jersey Journal*, Westfield , May 7, 1780. Ranaway from the subscriber the evening of May 2nd, a Negro boy named ROBBIN, but sometimes calls himself Levi alias Leave, about fifteen years old, somewhat tall for his age, is an artful fellow, very modest in speech, has a sober look and can frame a smooth story from rough materials, naturally very lazy but capable of activity; went off in haste, having on an old felt hat, white woolen waistcoat with stocking sleeves, brown under ditto, pair of white woolen overalls, tow shirt, pale blue stockings, old shoes without buckles; supposed to have enlisted in the service or else secreted by some evil minded person whose hearts are as black as the fugitives face. If the former should be the case, the proprietor is under no apprehensions but he will immediately be given up. A handsome reward will be paid to the person who secures him for his master besides generous payment for trouble. Noah Marsh. N.B. All persons are forewarned, harboring the said Negro at their peril.

Questions

1. What distinguishing features are used to describe Ishmael? Why are they listed in this advertisement?
2. The advertisements for Robbin, Ishmael and Richard Boon describe their clothing. Why?
3. Of the four runaways, only one has a last name. How do you explain this?
4. As an historian trying to understand the past, "brainstorm" a list of things you learn about New Jersey in the 18th century from these advertisements. Make a second list of questions you have about New Jersey in the 18th century.

Runaway Slave Advertisements from New York City

A. *New York Gazette*, December 19, 1737. Ranaway from John Bell of New York City, carpenter, one Negro woman named Jenny, 14-15 years old. Born in New York speaks English and some Dutch. She has a flat nose, thick lips, and a full face. Had on when she went away, a birds-eyed waistcoat and petticoat of a darkish color, and a calico petticoat with a large red flower, and a broad stripe. Whoever shall take said Negro wench and bring her to said John Bell, or secure her and give notice, so that he can have her again, shall have three pounds as a reward, and all reasonable charges.

B. *New York Gazette*, July 24, 1758. Runaway from Ide Meyer on the 20th of June last, a Mulatto wench named Ohnech, but goes by the name Hannah and pretends to be free: She is about 4 feet 4 inches high and 28 years of age; is well set and speaks both English and Dutch very well, had on when she went away a homespun stole, a petticoat, blue short cloak and white cap; whoever takes up and secures the said wench so that her Master may have her again shall have TWENTY SHILLINGS reward and all reasonable charges paid.

C. *New York Gazette*, June 30, 1760. Runaway on Monday the 20th instant from Dennis Hicks of this city, Shipwright, a likely Negro Lad of about 14 years old, a short chubby fellow, full faced: had on a blue sailors jacket with a striped homespun one under it, an old brown cloth pair of breeches, an old hat and cap. Whoever takes up and secures said Negro, in that he may be had again, shall have Twenty Shillings reward and charges paid by Dennis Hicks.

Questions

1. What distinguishing features are used to describe Jenny? Why are they listed in this advertisement?
2. The advertisement placed by Dennis Hicks describes the clothing worn by the "Negro Lad." In your opinion, will this description lead to his capture? Explain.
3. Jenny and Ohnech speak both English and Dutch. Why is this information included in the advertisement?
4. As an historian trying to understand the past, "brainstorm" a list of things you learn about New York City in the 18th century from these advertisements. Make a second list of questions you have about New York City in the 18th century.

Runaway Slave Advertisements from New York State

A. *New York Weekly Journal*, October 6, 1735. Runaway from Arent Bradt of Schenectady in the County of Albany, on Sunday the 28th of September last, a Negro Man, named William Smith, he is an indentured servant and no slave; he is a pretty lusty well set fellow, full faced, and in color like the Madagascar Negroes, speaks English and Low Dutch, understands all sorts of husbandry work, and something of the trade of a blacksmith. Any person that takes up the said Negro man servant, and secures so that his master may have him again, shall have five pounds reward and all reasonable charges.

B. *The New York Weekly Journal*, October 2, 1738. Runaway from Frederick Zepperly of Rhinebeck in Dutchess County, a copper colored Negro fellow named Jack, aged about 30 years, speaks nothing but English and reads English. Whoever takes up said run away and secures him so his master may have him again or gives notice of him to Harry Beekman or to John Peter Zenger shall have forty shillings and all reasonable charges.

C. *New York Gazette*, July 18, 1748. Runaway the 12th instant from Alexander Allaire of New Rochelle, two Negro boys, one aged 10, a tall slim fellow, his eyes look red and speaks tolerable good English, had on a hat printed red, an olive colored coat, with close sleeves and a large pair of coarse trousers. The other, aged about 16 or 17, a short thick set fellow, with a blue ragged jacket, coarse trousers and speaks bad English. Whoever secures the said Negroes shall be rewarded for their pains by Alexander Allaire.

D. *New York Gazette*, August 13, 1750.Runaway about four weeks ago, from Simon Cregier of the City of New York, a Negro wench named Phoebe aged about 45 years, middle sized, and formerly belonged to Dr. Cornelius Van Wyck at Great Neck; she is well known at that part of Long Island, and about Flushing; she had a note with her to look for a master, but has not returned again; her clothing is uncertain. Whoever takes up and secures said Negro wench, so that her Master may have her again, should have forty shillings reward and all reasonable charges paid by Simon Cregier.

E. *New York Gazette*, September 28, 1776. Ten Dollars Reward. Runaway from the subscriber, living in Ulster county, two mulatto slaves, remarkably white, on the 22nd, both well set, about 5 feet eight inches high, black hair, blue eyed, one of them stoop shouldered, and long chinned. Whoever takes up said mulatto slaves and secures them in an goal on this continent, so that their masters may have them again, shall be entitled to the above award paid by Col. James McClughery and Joseph Houston, Hanover, Ulster county.

F. *Long Island Farmer*, July 11, 1822. Ranaway form the subscriber; on the sixth of May, a Black boy named DAVID APPLEBY, five feet five inches high, very black, and very large white teeth. All persons are warned against harboring or employing said boy, at the peril of the law. Whoever will secure said boy and return him to his master, or lodge him in any public Prison, shall receive the above reward, but no charges paid.

Questions

1. Why is William Smith accused of being a runaway if the advertisement says he is "no slave"?
2. The advertisement placed by Alexander Allaire describes the clothing worn by the two runaways. Why?
3. Who placed the advertisement for the return of Phoebe? Why is a previous owner mentioned?
4. The advertisement for "Jack" says to give notice to John Peter Zenger. Who was John Peter Zenger?
5. What do we learn about the definition of slavery from the description of the Ulster runaways?
6. What distinguishing features are used to describe David Appleby? Why are they listed in this advertisement?
7. As an historian trying to understand the past, "brainstorm" a list of things you learn about New York in the 18th and 19th centuries from these advertisements. Make a second list of questions you have about New York in the 18th and 19th centuries.

Classroom Activity: Documenting Complicity with Slavery

A) The Amistad Case as reported by New York Morning Herald

(Based on material from the Gilder Lehrman Institute and available on its websites, www.gliah.org and www.yale.edu/glc)

In June 1839, 52 African captives revolted as they were being transported on the Spanish schooner Amistad from Havana to Guanaja, Cuba. Led by Joseph Cinque, a Mende from the Sierra Leone region of West Africa, the rebels ordered two surviving Spaniards to sail the ship eastward to Africa. The crew sailed eastward during the day, but veered north-westward at night, hoping to encounter a British ship patrolling for vessels engaged in the illegal slave trade or to reach a friendly port.

In late August, the U.S.S. Washington seized the Amistad near the Long Island coast. A hearing was held in New London, Connecticut, and the Africans were charged with mutiny, murder, and piracy. Abolitionists quickly took up the cause of the Amistad rebels. They insisted that since the Africans had been illegally imported into Cuba and were legally free at the time that they entered U.S. waters, the rebels should be released from jail.

Ultimately, former President John Quincy Adams represented the Amistad rebels before the U.S. Supreme Court. The Court ruled that the Africans had been illegally transported as slaves from Africa to Cuba and were thus free. However, it also made it clear that the case was highly exceptional and that slaves in general had no right to rebel or escape their bondage.

"The Case of the Captured Negroes," September 9, 1839

A) The highly important nature of the case connected with the disposal of the Negroes recently captured on board of the L'Amistad, has induced us to take more than the ordinary measures to get all the facts and main features of this interesting affair as fully and as accurately as possible. The extraordinary fabrications that have been put forth by the "Journal of Commerce," in relation to this important case, require to be promptly exposed and refuted. The whole affair is of too serious a nature to be treated with levity, or to be mad the subject of the ridiculous invention, overdrawn and exaggerated statements, and catch-penny falsehoods, to which the Journal of Commerce, copying from some penny paper, has given credence, publicity, and sanction. It is a matter of the utmost moment; affecting the credit and character of the Spanish government, of the authorities of this country, and of the lives of 30 or 40 human beings.

Questions

1. According to this passage, what is the goal of the *New York Morning Herald*?
2. What does the article say about coverage by other newspapers?
3. According to the *Morning Herald*, why is this case important?

B) In order, therefore, to arrive at the truth, and the full details of the affair, we have dispatched two highly intelligent and competent correspondents, for that purpose, to Connecticut; one to New London, and one to New Haven, to obtain all the facts of the case, a letter from each of which we this day lay before our readers, promising that all our information is obtained from the most direct and unquestionable source. In addition to this, Senor Ruiz, the owner of a majority of the Negroes on board of the L'Amistad, called on us personally, yesterday, and furnished us with full and accurate information in connection with this curious transaction from its commencement down to this time. He states the two thirds of the account in the "Journal of Commerce" is but a tissue of falsehoods, without the least foundation in fact; calculated to injure all parties, to mislead the public on every important point, and to make an entirely false issue in a case that is of itself, upon the strength of its simple facts, sufficiently complicated to create a great deal of ill feeling, and difficult in arriving at a correct decision on its merits.

Questions

1. What does Senor Ruiz claim?
2. In your view, is he a reliable source? Explain.

C) Senor Ruiz states that the character and conduct of the Negroes as totally different from the statements published and endorsed by the "Journal of Commerce;" so far from being a hero, Cinguiz is as miserably ignorant and brutalized a creature as the rest of them; that the speeches and declarations reputed to have been uttered by him, are all pure invention from beginning to end; that he made no speech whatever; and that if he had, there was no one who could translate what he said; the cabin boy knows nothing of the language, as

asserted by the "Journal;" and had he been able to tell Mr. Hyde, according to the "Journal's" account, Mr. Hyde knows nothing of Spanish, and the boy cannot speak English. The accounts, therefore, in the "Journal of Commerce" must be looked upon, by all who are desirous of understanding the real merits of the case, and of getting at the facts, as worthy only of derision and contempt; and as an impudent attempt on the part of that paper to palm off upon an intelligent community, the most infamous fabrications in a matter that deeply concerns the character, the credit, and the best interests of all classes of our citizens.

Senor Ruiz informs us, that he first met these Negroes in the fields close to Havana; he saw them and examined them for two or three days before he made his purchases; and even then he did not purchase the whole of those that he found there. He did not inquire whether they were Congo Negroes, or Mandangoes, or where they came from; he saw they were stout bodied men and he bought them; he took them to Havana, entered them according to the laws of the place, got out his bill of lading, and shipped them under the sanction of the authorities of the place. These are the topics and points upon which the whole difficulty of the case will hinge. These are the pivots upon which the decisions turn. Senor Ruiz says that he had no idea of the Spanish minister claiming them from this government as property; but he believes the minister will claim them as murderers, to be delivered up and sent to Havana for trial, for murdering a Spanish ship master, on board a Spanish vessel, in Spanish waters.--And, as we see, by the papers, that Senor D'Argaiz, the new Spanish minister, has arrived at Washington, the presumption is that they will be demanded forthwith, and therefore that all these difficult, intricate, troublesome and long mooted points will come up at once, be met, and set at rest at once and forever.

Questions

1. According to Senor Ruiz and the *Morning Herald*, how are other newspaper accounts false?
2. What does the newspaper believe will be the reaction of the Spanish government?

D) In the meantime the abolitionists are making immense exertions to get the Negroes set free; they are raising subscriptions, collecting money, clothing and feeding them; employing the most able counsel, riding over the country, by night and day, to get interpreters who can converse alike in their language and in English; rummaging over musty records, old statutes, treaties and laws, in order to "get a peg to hang a doubt upon" in relation to delivering them up. Some of them they will endeavor to have used as states evidence, (if tried here) in order to prove that there was no legal authority for shipping them on board the L'Amistad. The canting semi-abolition papers, like the "Journal of Commerce" and the "American" and "Post" are all endeavoring to mis-state, misrepresent, and throw difficulties upon the matter in order to get the Black murderers set free. The Southern papers have articles proving the propriety of the surrender. Meanwhile, the Negroes are getting fat and lazy; perfectly indifferent to the disposal to be made of them. They only do two things on the coast of Africa; that is, eat and steal. On board the L'Amistad, after the murders, they did little else but eat and steal. They quarreled with themselves about the food, they drank up what little liquor there was on board; and then, although having entire possession of the vessel, they began to steal individually every thing they could lay their hands on and to cram the articles into bags. After this, they rummaged and searched parts of the vessel daily. One day they would find one thing, and another day another; at last they opened a locker and found six demijohns of wine; these they drank in two days, and then they began to steal from each other. And if released and sent back to Africa, they will have no other occupation than eating and stealing again.--Senor Ruiz says that they are all great cowards, and had the captain killed one on the night of the mutiny they would have been subdued instantly, and all have run below. His impression is that they will be sent out to Havana, the ringleaders executed, and the rest given up to him. We shall see. It is a most singular case; we shall follow it up closely; and, unlike the "Journal of Commerce," we shall do so accurately.

Questions

1. What are abolitionists trying to do?
2. How does the *Morning Herald* describe the appearance and behavior of the Africans from the Amistad?
3. The *Morning Herald* claims, "It is a most singular case; we shall follow it up closely; and, unlike the "Journal of Commerce," we shall do so accurately." How do you respond?

Follow-up: In this newspaper article, Africans and African Americans are referred to as "Negroes." Do you think documents like these should present the original language or be edited to reflect modern usage of words? Explain. Write a letter to the editor of the *New York Morning Herald* responding to what you have read.

B) A Slaver Describes the Atlantic Slave Trade

In 1859, eighty-five slave ships, capable of carrying between thirty and sixty thousand slaves, were outfitted in New York to serve the slave markets of Cuba. Captain James Smith was one of the few slave traders convicted of violating U.S. and international laws. Even though participation in the slave trade was considered piracy and a capital offense, he was sentenced to only two years in prison and a $1,000 fine. The treatment of convicted slave traders finally changed during the Civil War. In February, 1862, Nathaniel Gordon was executed in New York City because of his involvement in the slave trade. The document that follows is an edited version of an interview with Smith. It originally appeared in a book written in 1857 and published in 1864.

"New York is the chief port in the world for the Slave Trade. It is the greatest place in the universe for it. Neither in Cuba not in the Brazils is it carried on so extensively. Ships that convey Slaves to the West Indies and South America are fitted out in New York. Now and then one sails from Boston and Philadelphia; but New York is our headquarters. My vessel was the brig 'Julia Moulton.' I got her in Boston, and brought her here, and sailed from this port direct for the coast of Africa."

"But do you mean to say that this business is going on now?"

"Yes. Not so many vessels have been sent out this year, perhaps not over twenty-five. But last year there were thirty-five. I can go down to South Street, and go into a number of houses that help fit out ships for the business. I don't know how far they own the vessels, or receive the profits of the cargoes. But these houses know all about it."

"But when you reach the African coast, are you not in great danger from British Ships-of-War?"

"Oh, no, we don't care a button for an English squadron. We run up the American flag, and if they come aboard, all we have to do is show our American papers, and they have no right to search us."

"How many Slaves could you carry on your vessel?

"We took on board 664. She would carry 750 with ease. The boys and women we kept on the upper deck. But all the strong men - those giant Africans that might make us trouble - we put below on the Slave deck."

"Did you chain them or put on handcuffs?"

"No, never; they would die. We let them move about."

"Are you very severe with them?"

"We have to be very strict at first - for a week or so - to make them feel that we are the masters. Then we lighten up for the rest of the voyage."

"How do you pack them at night?"

"They lie down upon the deck, on their sides, body to body. There would not be room enough for all to lie on their backs."

"Did many die on the passage?"

"Yes, I lost a good many on the last cruise - more than ever before. Sometimes we find them dead when we go below in the morning. Then we throw them overboard."

"Are the profits of the trade large?"

"Yes, sir, very large. My brig cost $13,000 to fit her out completely. My last cargo to Cuba was worth $220,000."

Questions

1. How many enslaved Africans did Smith transport on this voyage?
2. How much money were these people sold for in Cuba?
3. Smith says "New York is the chief port in the world for the Slave Trade." According to Smith, what role does New York play in this trade?
4. When Smith was convicted of illegal slave trading, he was sentenced to two years in prison and a $1,000 fine. In your opinion, was this a fair punishment? Explain.

Follow-up: The South Street Seaport Museum in Manhattan commemorates New York City's role in 19th century shipping. Check out its website at www.seaport.com. Do you think the museum should include an exhibit on the port's involvement in the Atlantic Slave trade? Explain. Write a letter to museum officials expressing your views.

C) The Africans of the Slave Bark Wildfire

Harper's Weekly began publication in New York City on January 3, 1857. In an era before news photography, its stories were illustrated by detailed drawings. According to the magazine's website, "before the Civil War, the editorial practice of Harper's Weekly was to avoid discussion of the divisive issue of slavery whenever possible, and to calm anxiety and tempers when compelled to confront it. That editorial inclination was grounded in both the conservative political principles of the Harper family and their financial self-interest not to alienate readers in any area of the country. When the editors did speak directly on the subject of slavery, they consistently blamed sectional tensions on small but vocal groups of extremists on both sides—Northern abolitionists and Southern secessionists." Despite its general practices, the magazine reported on the Dred Scott case, the slave trade, abolitionism, and John Brown's raid.

The document is an edited version of the article, "The Africans of the Slave Bark Wildfire." It appeared on June 2, 1860. A picture and the full text are available at "blackhistory.harpweek.com/SlaveryHome.htm".

On the morning of the 30th of April last, the United States steamer Mohawk, came to anchor in the harbor of this place, having in tow a bark of the burden of about three hundred and thirty tons, supposed to be the bark Wildfire, lately owned in the-city of New York. The bark had on board five hundred and ten native Africans, taken on board in the River Congo, on the west side of the continent of Africa. She had been captured a few days previously within sight of the northern coast of Cuba, as an American vessel employed in violating our laws against the slave-trade. She had left the Congo River thirty-six days before her capture.

Soon after the bark was anchored we repaired on board, and on passing over the side saw, on the deck of the vessel, about four hundred and fifty native Africans, in a state of entire nudity, in a sitting or squatting posture, the most of them having their knees elevated so as to form a resting place for their heads and arms. They sat very close together, mostly on either side of the vessel, forward and aft, leaving a narrow open space along the line of the centre for the crew of the vessel to pass to and fro. About fifty of them were full-grown young men, and about four hundred were boys aged from ten to sixteen years. It is said by persons acquainted with the slave-trade and who saw them, that they were generally in a very good condition of health and flesh, as compared with other similar cargoes, owing to the fact that they had not been so much crowded together on board as is common in slave voyages, and had been better fed than usual. It is said that the bark is capable of carrying, and was prepared to carry, one thousand, but not being able without inconvenient delay to procure so many, she sailed with six hundred. Ninety and upward had died on the voyage. But this is considered as comparatively a small loss, showing that they had been better cared for than usual. Ten more have died since their arrival, and there are about forty more sick in the hospital. We saw on board about six or seven boys and men greatly emaciated, and diseased past recovery, and about a hundred that showed decided evidences of suffering from inanition, exhaustion, and disease. Dysentery was the principal disease.

From the deck we descended into the cabin, where we saw sixty or seventy women and young girls, in Nature's dress, some sitting on the floor and others on the lockers, and some sick ones lying in the berths. Four or five of them were a good deal tattooed on the back and arms, and we noticed that three had an arm branded with the figure "7," which, we suppose, is the merchant's mark.

Questions

1. When was the slave bark Wildfire captured?
2. Why was the boat and its "cargo" seized by the United States Navy?
3. What was the boat's connection with New York City?
4. Why does the author of the article believe the captured Africans where in "very good condition of health and flesh"?
5. What evidence is there in the article of inhuman treatment?

Follow-up: Locate the entire article is on the internet at "blackhistory.harpweek.com/SlaveryHome.htm". Visit the site and write a paragraph describing the scene portrayed in the illustration. The full text of the article reports that the healthy Africans "looked happy and contented" and claims that they were "ready at any moment to join in a song or a dance whenever they were directed to do so by 'Jack' -- a little fellow as black as ebony, about twelve years old, having a handsome and expressive face, an intelligent look, and a sparkling eye. The sailors on the voyage had dressed 'Jack' in sailor costume, and had made him a great pet." In your opinion, is this an accurate portrait of these people or is it distorted by the racial bias of the author and editor? Explain.

D) Message of the New York City Mayor

As a Congressman in the 1840s, Fernando Wood was a strong supporter of slavery and the South. He continued his support of the South when he became Mayor of New York City in the 1850s. On January 8, 1861, *The New York Times* published the transcript of Mayor Wood's annual report to the city's Common Council. In this message, Wood spoke about the city's options as the United States federal union appeared to be dissolving. An unedited version of the text is available in *The New York Times* on microfilm for that date on page 2. *The New York Times'* editorial response is on page 4.

We are entering upon the public duties of the year under circumstances as unprecedented as they are gloomy and painful to contemplate. The great trading and producing interests of not only the City of New York, but of the entire country are prostrated by a momentary crisis.

It would seem that a dissolution of the Federal Union is inevitable. Having been formed originally upon a basis of general and mutual protection, but separate local independence - each State reserving the entire and absolute control of its own domestic affairs, it is evidently impossible to keep them together longer than they deem themselves fairly treated by each other, or longer than the interests, honor and fraternity of the people of the several States are satisfied. It cannot be preserved by coercion or held together by force. A resort to this last dreadful alternative would of itself destroy not only the Government, but the lives and property of the people.

With our aggrieved brethren of the Slave States we have friendly relations and a common sympathy. We have not participated in the warfare upon their constitutional rights or their domestic institutions. While other portions of our State have unfortunately been imbued with the fanatical spirit, the City of New York has unfalteringly preserved the integrity of its principles in adherence to the compromises of the Constitution. Our ships have penetrated to every clime, and so have New York capital, energy and enterprise found their way to every State. New York should endeavor to preserve a continuance of uninterrupted intercourse with every section.

New York may have more cause of apprehension from the aggressive legislation of our own State than from external dangers. No candid mind can fail to perceive the extent of the usurptations that have been made on the municipal rights and civil liberties of New York.

I claim for the City the distinction of a municipal corporation, self-existing and sustained by its own inherent and proper vigor. As a free City, with but a nominal duty on imports, her local government could be supported without taxation upon her people. In this she would have the whole and united support of the Southern States as well as of all other States to whose interests and rights under the Constitution she has always been true. If the Confederacy is broken up the Government is dissolved, and it behooves every distinct community as well as every individual to take care of themselves.

When disunion has become a fixed and certain fact, why may not New York disrupt the bands which bind her to a corrupt and venal master. New York, as a *Free City*, may shed the only light and hope for a future reconstruction of our once blessed Confederacy.

Questions

1. What crisis is facing New York City and the United States in January, 1861?
2. Why does Mayor Wood believe this crisis cannot be prevented?
3. What path does Mayor Wood recommend for New York City? Why does he make this recommendation?
4. In your opinion, what would have happened to New York City and the United States if the city had tried to follow this course of action? Explain.

Follow-up: At the end of the Civil War, Abraham Lincoln argued for conciliation and that "(w)ith malice toward none, . . let us strive on to finish the work we are in, to bind up the nation's wounds, . . . to do all which may achieve and cherish a just and lasting peace." However, at other times in United States history, especially at the end of World War II, the United States supported trials for people suspected of war crimes or treason. Write an introductory statement directed towards a jury either indicting or defending the actions of New York City Mayor Fernando Wood.

E) Debate Over the Anti-Slavery Constitutional Amendment

On June 15 and June 16, 1864, *The New York Times* reported on debate in the House of Representatives over passage of "the Anti-Slavery Constitutional Amendment," which would become the 13th Amendment to the Constitution. At the time, New York City was represented by former Mayor Fernando Wood. On June 16, 1864, *The New York Times* published an editorial on the issue. In these edited articles, enslaved Africans are referred to as "Negroes".

A) June, 15, 1864: "Mr. Fernando Wood of New York said that this was no time for a change of the organic law. We were in the midst of civil war. The din of the conflict and the groans of the dying and wounded are sad evidences of the destruction around us. The entire people are involved directly or indirectly in the dreadful conflict. There was too much excitement in the public mind to admit of calm and cautious investigation. If such a change could be made in the Constitution, this was not the time for it. The effect of such an amendment would produce a revulsion widespread and radical in character and add to the existing sectional hostility, and if possible, make the conflict more intense."

"Among his reasons for opposing the resolution, he said it proposed to make social institutions subject to the Government, and this was an antagonism to the principles which underlie our republican system. It was unjust. It was the breach of good faith, and not reconcilable even with expediency. It struck at property, and involved the extermination of the whites of the Southern States and the forfeiture of their property, and lands to be given to the black race, who may drive the former out of existence."

"Mr. Wood argued that the Constitution was a compact and a covenant and that the control of the domestic institutions of the States was never delegated to the general Government, and could not be delegated excepting by the consent of all the States."

B) June 16, 1864: "Mr. Thayer of Pennsylvania replied to the assertion of the gentleman from New York (Mr. Wood) that Slavery was the best possible condition of the Negro. He (Mr. Thayer) denounced the assertion as monstrous, infamous, barbarous and inhuman."

"Mr. Fernando Wood" replied, "I reaffirm it."

"Mr. Thayer" stated, "He has a right to the sentiment. Let him and his friends go before the country upon it, if they dare. Let him go to posterity with the record he made yesterday."

"Mr. Fernando Wood" answered, "That was what I made it for. It was for posterity and not for members of this House."

C) (Editorial) June 18, 1864: "That there is and long has been a thoroughly systematized plan of converting New York City into a rebel foothold is no secret. The assumption of the Southern conspirators before the war was that this Metropolis would abet (support), if not actually join, their movement."

"In our opinion the hearts of the great majority of our people have at no time for the last two years been so firmly on the side of the Government as now. The success of our arms since Lieut.-Gen. Grant was given the chief command, has had a marked effect in clearing up misapprehension, and in inspiring faith. Under the wonderfully increased activity of business, the almost unprecedented prosperity which now exists in every line of industry, this war has almost ceased to produce a sense of hardship, or to be a trial of patience. In spite of all the plotting here of the retainers (supporters) of the Confederacy, and all the malign influence of former political associations, this city can be carried for Abraham Lincoln next November."

"Crush Copperheadism (pro-Southern sympathizers) at our polls; with it will vanish the last suspicion that New York is a disloyal City."

Questions

1. Why does Congressman Wood oppose amending the Constitution to outlaw slavery?
2. Why is Congressman Thayer outraged by the statements by Congressman Wood?
3. What does *The New York Times* believe will happen in the next election? Why?

Follow-up: The Aetna Insurance Company of Hartford, which insured slave owners against the loss of their human property, and the *Hartford Courant*, which published advertisements for the sale of slaves, have recently apologized for their actions. Fernando Wood was a Mayor of New York City and a Congressional Representative. Do you think the government of New York City should formerly apologize for his behavior and actions during the Civil War? Explain. Slavery in the 19th century is usually presented as a "Southern Institution." Based on these documents, would you argue that slavery was a "Southern" or a "National" institution? Explain.

Classroom Activity: Debating Resistance to Slavery

This is an imagined debate over whether it was right to resist slavery. While Jupiter Hammon, Henry Highland Garnet, Henry Ward Beecher, and William Cullen Bryant never met and had this discussion, they did express these ideas in speeches and in writings.

- Read each statement carefully.
- Identify the main ideas of each speaker.
- List supporting arguments presented by the speakers.
- If you were in the audience and could ask each speaker a question, what would you ask?
- Write your own response to each speaker.
- As a follow-up activity, imagine it was the 1850s and you are asked by Abolitionists to write a speech titled "Resistance to Slavery." Write a speech and be prepared to present it in class.

	Jupiter Hammon	Henry Highland Garnet	Henry Ward Beecher	William Cullen Bryant
Main Ideas				
Supporting arguments				
Your questions				
Your responses				

A) An Enslaved African Argues Against Rebellion

Jupiter Hammon and was the first Black poet published in the United States. He was born a slave during the Colonial era, lived into the early 1800s, and remained a slave his entire life. Hammon belonged to the Lloyd family of Lloyd's Neck in Queen's Village, Long Island. He wrote a statement on slavery addressed to the African population of New York in 1786. It was published by the African Society in 1806. Both his poetry and his statement to fellow enslaved Africans reflect his deep religious beliefs.

A. Respecting obedience to masters.

Now whether it is right, and lawful, in the sight of God, for them to make slaves of us or not, I am certain that while we are slaves, it is our duty to obey our masters, in all their lawful commands, and mind them unless we are bid to do that which we know to be sin, or forbidden in God's word. The apostle Paul says, "Servants be obedient to them that are your masters according to the flesh, with fear and trembling in singleness in your heart as unto Christ." Here is a plain command of God for us to obey our masters. It may seem hard for us, if we think our masters wrong in holding us slaves, to obey in all things, but who of us dare dispute with God! He has commanded us to obey, and we ought to do it cheerfully, and freely.

B. Our own peace and comfort.

This should be done by us, not only because God commands, but because our own peace and comfort depend upon it. As we depend upon our masters, for what we eat and drink and wear, and for all our comfortable things in this world, we cannot be happy, unless we please them. This we cannot do without obeying them freely, without muttering or finding fault. If a servant strives to please his master and studies and takes pains to do it, I believe there are but few masters who would use such a servant cruelly. If your master is really hard, unreasonable and cruel, there is no way so likely for you to convince him of it, as always to obey his commands, and try to serve him, and take care of his interest, and try to promote it all in your power.

C. Honesty and faithfulness.

It is very wicked for you not to take care of your master's goods, but how much worse is it to pilfer and steal from them, whenever you think you shall not be found out. This you must know is very wicked and provoking to God.. I know that many of you endeavor to excuse yourselves, and say that you have nothing that you can call your own, and that you are under great temptations to be unfaithful and take from your masters. But this will not do, God will certainly punish you for stealing and for being unfaithful. All that we have to mind is our own duty. If God has put us in bad circumstances that is not our fault and he will not punish us for it. If any are wicked in keeping us so, we cannot help it, they must answer to God for it. Nothing will serve as an excuse to us for not doing our duty. The same God will judge both them and us. Pray then my dear friends, fear to offend in this way, but be faithful to God, to your masters, and to your own souls.

D. Liberty is a Great Thing

Now I acknowledge that liberty is a great thing, and worth seeking for, if we can get it honestly, and by our good conduct, prevail on our masters to set us free. That liberty is a great thing we may know from our own feelings, and we may likewise judge so from the conduct of the white people, in the late war. How much money has been spent, and how many lives have been lost, to defend their liberty. I must say that I have hoped that God would open their eyes, when they were so much engaged for liberty, to think of the state of the poor blacks, and to pity us. He has done it in some measure, and has raised us up many friends, for which we have reason to be thankful, and to hope in his mercy.

Heaven is a place made for those, who are born again, and who love God, and it is a place where they will be happy forever. We live so little time in this world that it is no matter how wretched and miserable we are, if it prepares us for heaven. What is forty, fifty, or sixty years, when compared to eternity. If we should ever get to Heaven, we shall find nobody to reproach us for being black, or for being slaves. Let me beg of you my dear African brethren, to think very little of your bondage in this life, for your thinking of it will do you no good. If God designs to set us free, he will do it, in his own time, and way.

B) New York City Minister Urges Resistance to Slavery

In 1843, Rev. Henry Highland Garnet of New York City called upon slaves in the South to rise up and revolt in a speech at an abolitionist conference in Buffalo, New York. Rev. Garnet was African American and a former slave himself. His ideas were considered radical at the time because most abolitionists preferred using moral and economic arguments to challenge slavery and opposed violence.

A. How the African arrived in America

Two hundred and twenty-seven years ago, the first of our injured race were brought to the shores of America. They came not with glad spirits to select their homes in the New World. They came not with their own consent. The first dealings they had with men calling themselves Christians, exhibited to them the worst features of corrupt hearts, and convinced them that no cruelty is too great, no villainy and no robbery too abhorrent (horrible) for even enlightened men to perform, when influenced by avarice (greed) and lust. They came with broken hearts, from their beloved native land, and were doomed to unrequited (unending) toil and deep degradation (disgrace). Nor did the evil of their bondage end at their emancipation by death. Succeeding generations inherited their chains, and millions have come and have returned again to the world of spirits, cursed and ruined by American slavery.

B. Slavery is Defiance of God

To such degradation it is sinful in the extreme for you to make voluntary submission. The divine commandments you are in duty bound to reverence and obey. If you do not obey them, you will surely meet with the displeasure of the Almighty. He requires you to love him supremely, and your neighbor as yourself , to keep the Sabbath day holy, to search the Scriptures, and bring up your children with respect for His laws, and to worship no other God but Him. But slavery sets all these at nought, and hurls defiance in the face of Jehovah.

C. Resistance to bondage is justified

Brethren (brothers), it is as wrong for your lordly oppressors to keep you in slavery, as it was for the man thief to steal our ancestors from the coast of Africa. You should therefore now use the same manner of resistance, as would have been just in our ancestors, when the bloody foot-prints of the first remorseless soul-thief was placed upon the shores of our fatherland. The humblest peasant is as free in the sight of God as the proudest monarch. Liberty is a spirit sent out from God and is no respecter of persons.

Brethren, arise, arise! Strike for your lives and liberties. Now is the day and the hour. Let every slave throughout the land do this, and the days of slavery are numbered. You cannot be more oppressed than you have been, you cannot suffer greater cruelties than you have already. Rather die freemen than live to be slaves. Remember that you are four millions!

D. Let your motto be resistance!

It is in your power so to torment the God-cursed slave-holders, that they will be glad to let you go free. If the scale was turned, and black men were the masters and white men the slaves, every destructive agent and element would be employed to lay the oppressor low. Danger and death would hang over their heads day and night. Yes, the tyrants would meet with plagues more terrible than those of Pharaoh. But you are a patient people. You act as though you were made for the special use of these devils. You act as though your daughters were born to pamper the lusts of your masters and overseers. And worse than all, you tamely submit while your lords tear your wives from your embraces and defile them before your eyes. In the name of God, we ask, are you men? Where is the blood of your fathers? Has it all run out of your veins? Awake, awake; millions of voices are calling you! Your dead fathers speak to you from their graves. Heaven, as with a voice of thunder, calls on you to arise from the dust.

Let your motto be resistance! resistance! resistance! No oppressed people have ever secured their liberty without resistance. Trust in the living God. Labor for the peace of the human race, and remember that you are four millions.

C) A Brooklyn Minister Discusses Resistance to Slavery

Henry Ward Beecher, a white man, was a minister at the Plymouth Congregationalist Church in Brooklyn, New York and a leading opponent of slavery in the 1850s. He was also the brother of Harriet Beecher Stowe. In 1848, 1856 and 1859, to protest against the evil of slavery, Beecher raised money in his church to purchase the freedom of slaves. Because of his popularity as a minister, many of his sermons were published. Beecher believed it was necessary to oppose the Fugitive Slave Law and the extension of slavery into the west. He thought it was a mistake to actively oppose slavery in the South or encourage slaves to run away. The following passages are excerpts from his writings in 1850 and 1859.

A. A Response to the Compromise of 1850

"There are two incompatible and mutually exclusive principles brought together in the government of this land . . . These elements are slavery and liberty . . . .One or the other must die. . . . The South now demands room and right for extension. She asks the North to be a partner. For every free state she demands one for slavery. . . . It is time for good men and true . . . to stand for God and humanity. No compromise will help us which dodges the question, certainly none which settle it for slavery . . . There never was a plainer question for the North. It is her duty to openly and firmly, and forever to refuse to slavery another inch of territory. . . . It is her duty to refuse her hand or countenance (help) to slavery where it now exists. It is her duty to declare that she will under no consideration be a party to any further inhumanity or injustice. . . . If the compromises of the Constitution include requisitions (rules) which violate humanity, I will not be bound by them, not ever the Constitution shall make me unjust . . ."

B. Should Righteous Men Break Unjust Laws?

"Nothing could be more mischievous (wrong) than the prevalence of the doctrine that a citizen may disobey an unjust burdensome law . . . How can we as good citizens subscribe to such wholesome doctrines and yet openly resist the Fugitive Slave Laws? . . . Every citizen must obey a law which inflicts injury upon his person, estate and civil privilege (rights), until legally redressed (corrected); but no citizen is bound to obey a law which commands him to inflict injury upon another. We must endure but never commit wrong. . . . Let no man stand uncommitted, dodging between day light and dark on this vital principle. . . . Obedience to laws, even though they sin against me; disobedience to every law that commands me to sin."

C. The Future of Slavery in the United States

"Our policy for the future is plain. All the natural laws of God are warring upon slavery. Let it go to seed. . . . Shut it up to itself and let it alone. We do not ask to interfere with the internal policy of a single State by constitutional enactment. . . We only ask that a line be drawn about it. . . . that it be fixed and forever settled that slavery must find no new sources (or) new fields. . . ."

D. Response to John Brown's Call for a Slave Rebellion and the attack on Harpers Ferry.

" We have no right to treat the citizens of the South with acrimony (anger) and bitterness because they are involved in a system of wrong doing . . . .The preaching of discontent among the bondsmen of our land is not the way to help them . . . . No relief will be carried to the slaves or to the South as a body by any individual or organized plans to carry them off or to incite them to abscond (runaway). . . . If we would benefit the African in the South we must begin at home. No one can fail to see the inconsistency between our treatment of those amongst us who are in the lower walks of life and our professing of sympathy for the Southern slave . . . We must quicken all the springs of feeling in the free states on behalf of human liberty . . . We must maintain sympathy and kindness toward the South . . . . You should care for both the master and the slave . . .You ought to set your face against and discountenance (oppose) anything like an insurrectionary spirit.

Historic Hudson Valley. Philipsburg Manor, in conjunction with the Reinterpretation Project and with support from Con Edison, is distributing a 20-page teachers' guide on slavery in New York appropriate for grades 4 - 8. It includes an overview, a vocabulary list, a timeline, and suggested activities. To receive a copy of the guide, contact: Ms. Ross W. Higgins, Historic Hudson Valley, 150 White Plains Road, Tarrytown, N.Y. 10591, (914) 631-8200, www.hudsonvalley.org

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D) Can a "Moderate" Voice Against Slavery be a Hero?

Source: Charles Brown, *William Cullen Bryant* (New York: Scribner, 1971)

William Cullen Bryant, a famous American poet, was the editor of the *New York Evening Post*, and a founder of the Republican Party. A white man, he was born in 1794 in Massachusetts and died in 1878 at his home in New York City. His poem, "The African Chief," attacked the inhumanity of slavery and the slave trade, however, his primary concern in the era before the Civil War was preservation of the Union. Bryant opposed both the expansion of slavery in the west and radical calls for the abolition of slavery. During the Civil War, he argued that while it was "not a war directly aimed at the release of the slave," saving the Union required that Lincoln emancipate the slaves.

A. Bryant responds to William Lloyd Garrison and the Radical Abolitionists, 1832

"Garrison is a man who, whatever may be the state of his mind on other topics, is as mad as the winds on the slavery question. . . . As to the associates of Garrison in this city, some of them may be of good intentions, but they are men whose enthusiasm runs away with their judgment - and the remainder are persons who owe what notoriety they have to their love of meddling with agitating subjects. . . They are regarded as advocating measures which, if carried out, would most assuredly deluge the country in blood, and the mere discussion of which has a tendency to embroil (pit) the south with the north, and to endanger these relations of good will which are essential to the duration of the Union. . ."

B. Bryant defended the right of abolitionists to free speech, 1837

"The right to discuss freely and openly, by speech, by the pen, by the press, all political questions, and to examine and animadvert (speak out) upon all political institutions, is a right so clear and certain, so interwoven with our other liberties, so necessary, in fact to their existence, that without it we must fall at once into depression or anarchy. To say that he who holds unpopular opinions must hold them at the peril of his life, and that, if he expresses them in public, he has only himself to blame if they who disagree with him should rise and put him to death, is to strike at all rights, all liberties, all protection of the laws, and to justify and extenuate (worsen) all crimes."

C. Bryant's description of slavery in the South is unsympathetic toward Blacks, 1843

"The blacks of this region are a cheerful, careless, dirty, race, not hard worked, and in many respects indulgently treated. It is of course the desire of the master that his slaves shall be laborious; on the other hand it is the determination of the slave to lead as easy a life as he can. The master has the power of punishment on his side; the slave, on his, has invincible inclination, and a thousand expedients learned by long practice. . . Good natured though imperfect and slovenly obedience on one side, is purchased by good treatment on the other."

D. Bryant wants to bar slavery in the western territories, 1847

"A man who does not approve of slavery . . . may tolerate it where it exists, from want of constitutional authority to extinguish it, . . and the difficulties of change; but how can he justify himself in instituting it in new communities. . . . The federal government represents the free as well as the slave states; and while it does not attempt to abolish slavery in the states where it exists, it must not authorize slavery where it does not exist. This is the only middle ground - the 'true basis of conciliation and adjustment.'"

E. Response to John Brown's call for a Slave Rebellion and the attack on Harpers Ferry, 1859

"The great body of the northern people have no desire nor intention to interfere with slavery within its present limits, except by persuasion and argument. They are unalterably opposed to the spread of it, as the south ought to be, but they are willing to leave the extinction of it in the states to the certain influences of commerce, of good sense, of the sentiment of justice and truth, and the march of civilization."

F. Bryant endorses Lincoln and the Republicans, 1860

"The slave interest is a spoiled child. . . . The more we give it the louder it cries and the more furious its threats . . . if we exercise the right of suffrage, and elect a president of our own choice, instead of giving it one of its own favorites."

Using History-Mysteries with Elementary Students: Or, How you can stop worrying and learn to love the test

By Andrea S. Libresco

With the advent of high stakes exams required for graduation in New York State, the standardized testing mania has, rightly or wrongly, seeped into the middle and elementary schools. The good news is that at all levels the tests require students to analyze historical documents, think critically about them, and write essays based on them; thus teachers must use more primary source documents in their classrooms. The bad news is that elementary teachers and principals, unaccustomed to using documents with eight, nine and ten year olds, may resort to an almost exclusive reliance on test-prep materials. If the experience with the fourth grade English/Language Arts (ELA) test is any guide, the danger is real. Rather than having upper level discussions based on the reading of award-winning literature, too many third and fourth grade teachers, egged on by administrators eager to report high scores to the newspapers, have fallen into the trap of xeroxing reams of ELA exercises for their students. And the misplaced priorities are not confined to elementary school. A middle school colleague recently informed me with regret that he would no longer be able to organize the grade-wide moot court activity (a favorite among the students) because he could not afford to take time away from preparing the students for the New York State eighth grade social studies exam.

Certainly, teaching to low level tests produces low-level instruction. But, for the most part, the new New York State assessments require upper level thinking and, therefore, should drive upper level instruction. But that upper-level instruction need not be devoid of fun; on the contrary, doing the stuff of history ought to be exciting. What are historians, after all, but detectives who get to read other people's diaries, letters and speeches, finding clues, putting together puzzle pieces, until a more complete picture of an event or time period emerges. Instead of opting to jettison the moot court experience, social studies teachers at all levels should build in more activities like it, for students reading and interpreting Supreme Court cases are engaged in authentic document analysis and will be more than prepared for their DBQs.

The activity below, which has been used with fourth and fifth graders of mixed abilities, is designed to quell at least some of the test-prep hysteria. It illustrates that elementary students can investigate historical questions worthy of study by examining excerpts from actual primary source documents and have fun in the process. The lesson is presented in the form of a mystery to be solved through historical research. While this particular lesson focuses on the conditions of slavery in New York State, it is possible to use the history mystery model to explore other topics. I have created and used history mysteries on the encounter between the cultures of Europe, Africa, and the Americas (Did such encounters result in progress for all?); women's rights in the 1800s (Were the lives of 19th century women so bad as to require an organized movement?); and Native Americans (What became of the Matinecocks?), to name a few. In all of these lessons, the students' curiosity is piqued by the problem to be solved. They then are eager to decipher the primary source documents as clues to help them solve the puzzle, so eager, in fact, that I actually had a fourth grade student utter these words at the end of the activity below: "I wanna be a historian when I grow up." I somehow doubt that this would have been his sentiment upon the completion of yet another test-prep packet.

All of the sources included for students in the activity below come from two web sites: *www.pbs.org/wnet.newyork/laic/sitemap.html* (a site accompanying Ric Burns' *New York: A Documentary Film* shown on PBS two years ago) and *www.lihistory.com* (a site accompanying *Newsday's* Long Island Our Story series). The Newsday website can be used to add illustrations to the "History Mystery."

Illustrations of Slavery Available on *www.lihistory.com*

- Illustration of a slave auction in Manhattan; unlike at plantations in the South, slaves on Long Island lived just a few to a house, usually away from friends and relatives.
- Illustration shows Africans packed into a cargo hold of a ship. The space is only 3 feet, 3 inches high.
- 'Slave Quarters" says the small sign at the entrance to the room above at the Joseph Lloyd Manor House on Lloyd Neck. If they lived in the main house, slaves often lived in a cramped back room with no source of heat in the winter. A spinning wheel in the room might allow them to work well past sunset.
- The upper gallery at Caroline Church in Setauket is believed to have been added to seat slaves.

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HISTORY MYSTERY INSTRUCTIONS

You have all become historians. Historians are really detectives who find clues and put together puzzle pieces until a more complete picture emerges. Below is the statement of a White male 46 year old farmer made sometime during the mid-1700s. Your task is to compare this statement against all of the evidence presented in your packets. You are trying to find out how accurate his statement is.

"The lives of slaves on Long Island are not so bad. It's not like in the South. And besides, we don't have that much slavery here anyway..."

1. Each group should read through the documents in the packet.
2. As you read, you should record evidence you discover in the chart, indicating whether it proves or disproves the statement above.
3. If you find that you need information beyond what the documents provide to help you answer the question, make note of this in the space provided.
4. Record interesting points or have any questions that do not seem to fit into the chart.

More evidence needed	Interesting points	Questions

Evidence which proves the statement	Evidence which disproves the statement

Now that you've been doing the work of real historians, you should be able to answer these questions:

How do historians know what they know? What types of sources do they use as evidence?

HISTORY MYSTERY DOCUMENTS

A. POPULATION STATISTICS

1626 11 Black slaves* in New Netherlands

1698 2,130 Blacks in New York, almost all of whom are slaves (1/2 of whom are on Long Island, 1/5 of all residents in Suffolk are Black slaves)

Mid-1700s Only 7 people in the entire colony of New York held 10 or more slaves. In Huntington, 53 masters owned 81 slaves.

1771 3,623 people in Kings County; 1/3 of whom are Black slaves; 10,980 people in Nassau County; 1/5 of whom are Black slaves; 13, 128 people in Suffolk County; 1/10 of whom are Black slaves; 20,000 Blacks in New York State (almost all of whom are slaves)

* "Slave" was the word used in the census at the time. Today we often say "enslaved person" instead.

B. LAWS CONCERNING SLAVERY

1702 "An Act for Regulating Slaves"
--No person may trade with a slave without permission of the slave's master or mistress.
-- Owners may punish their slaves at their own discretion, though they are not allowed to take a slave's life or sever a body part.
-- Slaves may not carry guns.
-- Except when working for their owners, slaves may not congregate in groups larger than three, with whipping the penalty, up to 40 lashes.
-- Towns may appoint a public whipper, who will be paid up to three shillings for each slave whipped.
-- A slave who assaults any free Christian man or woman is subject to prison for up to 14 days as well as reasonable corporal punishment.
-- No slave may give evidence in court, except against other slaves who are plotting to run away, kill their master or mistress, burn their houses and barns or destroy their corn or cattle.

1706 -- Negro, Indian and Mulatto slaves may be baptized as Christians, though this will not automatically free them from slavery.
-- Any child born of a slave woman will carry the slave status of the mother (even if the father is a free white man).

1708 "An Act for Preventing the Conspiracy of Slaves"
-- Any slave who killed or conspired to kill anyone who was not Black or a slave will be subject to execution. The owner of the executed slave will be reimbursed by the colony up to 25 pounds sterling.

1712 -- Freed slaves may not hold property.
-- Slaves may not own or use a gun, except with permission of their masters.

1732 -- Slaves may not be out at night except on an extraordinary occasion (Town of Brookhaven).

1757 -- No Negro shall be found without a pass from his master, not to exceed one mile (Smithtown).

1827 -- New York State bans slavery within its borders.

C. SLAVE LIFE SERVING THE WEALTHY LLOYD FAMILY

This information was found in the ledgers, letters and wills of the Lloyd family of Lloyd Neck, Long Island. The original language appears below; therefore, the misspellings and incorrect punctuations also appear.

Bill of Sale of Negroes, Sixth Day of December A.D. 1773: Know all Men by these present that I Joseph Conkling...for and in consideration of Twenty five pounds of Current money...sell...unto Joseph and John Lloyd and to their heirs one Certain Negro Girl named Phoebe of about Six Years of Age...

Letter from John Lloyd to Henry Lloyd, October 16, 1746: If it is no asking more than becomes me...I Desire that I should be next purchaser of one of your Negro men.

Letter From Henry Lloyd II To John Lloyd II, September 13, 1773: I am much better pleased with Hesters being sold as she was with 10 pounds loss than she should be sent to Carolina against her will, though by what I can learn of the treatment Negroes meet with at the plantation she was design'd for is Such as that Some of those I have Sent prefer their Situation to that they have left.

Letter from Dr. George Muirson to Henry Lloyd, May 19, 1730: Jupiter is afflicted with Pains in his Leggs, Knees and Thighs, ascending to his Bowels....Give one of the Purges, In the morning fasting,...the next day take away about 12 or 14 ounces of blood...

D. A SLAVE BECOMES FREE

"Black Tom" Becomes Tom Gall in Oyster Bay, October 26, 1685

- Tom the Negro which was formerly my mother's servant...[is] therefore no longer in bondage, but to be a free man from the day or the date hereof to the day of his death...
- The Town of Oyster Bay grants unto Negro Tom and his children a two-acre plot (1697).
- "Black Tom" purchases the black slave Obed for 60 pounds from Nathaniel Weeks (February 7, 1717).
- Tom Gall purchases an additional 8 acres of land from George Balden or Baldwin for 85 pounds (1720).
- Tom Gall sells the 8 acres of land to Thomas Rodgers for 85 pounds (1722).
- Tom and Mary Gall's daughter marries Obed. Obed is freed from slavery (1721).

E. SLAVE BURNED AT STAKE IN 1741.

The mysterious fires . . . began on March 18, 1741. Around noon, flames broke out at the governor's house at Fort George. The winter breeze helped the fire travel quickly. Although a bucket brigade tried to put it out, helped by new, hand-pump fire engines, the chapel next door caught fire. Both buildings were destroyed. During the next month, more homes and businesses fell victims to smoke and flames.

The . . . government not only smelled smoke -- they smelled a conspiracy, a rebellion by the slaves, which the whites greatly feared. Justice Daniel Horsmanden was appointed to investigate.

During the trial, the judge spoke with Mary Burton, a white indentured servant. Even though Mary's stories were full of contradictions, she told the government what they wanted to hear: that the fires were part of a "Negro plot." (To encourage her to testify, the government promised to free her from her indenture.) Even though there was little evidence that the fires were part of a large organized effort, almost half of the male adult slaves in the city were thrown in jail. In the end, seventeen blacks and four whites were hanged, thirteen slaves were burned slowly at the stake, and seventy-two slaves were deported.

Designing a Monument Depicting Slavery

How graphic a monument? (adapted from *Newsday* 2/25/01, p 23, story by Hugo Kugiya)

Savannah, Georgia is in the process of designing its first African-American monument. Slightly more than half of its citizens are African-American, yet their history and particularly their slave history, is blatantly ignored or "rosed over" in the words of one local tour guide in so many of the city's museums and historic sights. The planned riverfront monument of bronze and granite, depicting a Black family of four with broken shackles at their feet, will be put directly behind City Hall, where many of the city's forbearers arrived as cargo to be sold.

The City Council's four Black and four white members cannot agree on the inscription proposed by Abigail Jordan, a retired educator. The passage, from the poet Maya Angelou, reads in part: "We were the stolen, sold and bought together from the African continent. We got on the slave ships together. We lay back to belly in the holds of the slave ships in each others' excrement and urine together, and our lifeless bodies thrown overboard together.

Maya Angelou said that, if asked, she will give her permission for use of the passage, but she would prefer the uplifting conclusion also be used: "Today we are standing up together, with faith, and even some joy...." The point of the passage, Angelou said in a phone interview, "is that we've come this far by faith, that it does not expunge in any way the pain and the horror, but it does speak to the human spirit, that we are still here, still rising."

Discussion Questions:

1. If you were on the Savannah City Council, how would you vote on the proposed monument? Why?
2. What changes, if any, would you make to the proposed monument? Why?
3. What other monuments have you seen that depict difficult chapters in history? How would you assess those designs? What made them succeed or fail as monuments?

Follow-up Activity: Design a Monument Depicting Slavery in Your Community or State

In your design process, be sure to take into account the following: Statistics on slavery in your community or state; Conditions of slavery; Economic, political and social effects or costs of slavery; Quotes and other primary sources you wish to include; Setting of your monument; Materials used in the creation of your monument; Tone you wish your monument to convey.

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African American Lives in Early New Jersey: Excerpts from the narratives of Abraham Johnstone, William Boen, and Samuel Ringgold Ward

(Source: "North American Slave Narratives, Beginnings to 1920" at the "Documenting the American South" website of The University of North Carolina at Chapel Hill, *docsouth.unc.edu*.

Henry Louis Gates, Jr. describes the African American "slave narrative" as a unique achievement in literature. As part of the campaign to abolish slavery, hundreds of ex-slaves and runaways told their personal accounts as lectures and in autobiographical narratives. Their stories provide eloquent testimony against their captors and the inhuman institution, and bear witness to the urge of every slave to be both free and literate. Over one hundred book length narratives were written before the end of the Civil War. By the 1940s, over six thousand former slaves had told their stories of human bondage through interviews, essays and books. Many of these stories are available on the internet at *docsouth.unc.edu* and *newdea[illegible]ri.org/asn*.

As you read the edited slave narratives that follow, consider the following questions:

1. What does this story tell me about the life of this individual?
2. What does this story tell me about the institution of slavery?
3. What does this story tell me about the impact of slavery on American society prior to the Civil War?

A) The Dying Words of Abraham Johnstone (1797)

a. I was born in the state of Delaware, at a place called Johnny-cake landing Possom town. I was born a slave and the property of Doctor John Skidmore who died while I was very young, and I with the other goods and Chattels descended to his Nephew Samuel Skidmore, he being the heir at law. He soon ran through most of the property left him, and was obliged to sell me to John Grey a blacksmith, and from whom I learned that business; by him I was sold after some time to Edward Callaghan, him I did not like, therefore I would not live with him, and insisted on having another master, he accordingly sold me to James Craig at my own request, for he was very loth to part with me, as I was a very handy hard working black. My new masters confidence I soon gained by unremitting attention to his business and interest.

b. A black man was very insolent to my master. I watched him narrowly for fear he should do my master personal injury, I having heard that he intended it, and just as my master was going to strike I saw the fellow put his hand behind and grasped a very long knife. I seeing the knife, and the meditated blow which my master could not possibly defend himself from, instantaneously threw myself between, and notwithstanding the knife grappled with him, and told him he must bury the knife in me before he should hurt my master. My master owned that he owed his life to me and told me that after such a time I should be free, and gave me a considerable length of time to pay the money in. During that time I went off and staid away a whole year, and then was taken up as a run away, and put into Baltimore jail, from whence I let my master know my situation. He had me put into Dover jail, and while I was there he died drunk.

c. The executors of my late master sent for me to chop some wood, and while out in the woods, they came with two Georgia men (to whom they had sold me) and tied me, and these two Georgians took me away. Having waited until they were asleep I stole away. To avoid trouble I came to New-Jersey, and changed my name for I well knew that my poor color had but few friends in that country, where slavery is so very general. The first place I went to work at when I came here, was Major Joshua Howell's, where I worked six weeks at that time, it being the year 1792, and continued working about some time longer, and went back and brought my wife from Delaware state, and commenced housekeeping. My wife was born free, and we had been long married before my master died. I have one son now aged 13, who was born free.

d. I had not long been here with my wife before reports were circulated to my disadvantage, and I now solemnly declare without just grounds. The first of which that did me any injury was that I had stolen some carpets from Mrs. Lockwood. I was charged as unjustly by William Tatem with robbing his smoke house; but I now solemnly declare that I never was inside of his smoke house, nor took nor received there out a pound of meat in all my life. The meat I was seen to carry home through the country at that time, I bought when on

my way home at the Stone Tavern, as may be fully known on a little inquiry. I also do solemnly declare that I never took a pound of meat out of the slaughter house of Samuel Folwell, but what I had rendered a strict and true account of to him.

e. And now before I come to speak of the crime that I am to die for. Enoch Sharp swore, "that on the day Tom (Read) was missed, he was at my house. Henry Craver who almost every day saw the place, and who was there that very morning, swore directly the contrary, and Henry Craver is an honest man, and a man of character. At this awful solemn moment when with the ignominious cord round my neck, and standing on a stage beneath that gallows that must in a few moments transport me into that boundless eternity there to meet my righteous, awful and omnipotent Judge before whom no earthly considerations nor the evil suggestions of prejudiced persons can avail, now at this moment so dreadful and tremendous, I most solemnly declare with my dying breath in presence of that God from whom I hope to find mercy and forgiveness, and before all the good people here assembled to see me make my exist from this world. That I am innocent, and unknowing to the death of Thomas Read (that I die for).

f. I do solemnly declare as I am a dying man, that I never have killed, nor been accessory nor privy to the killing any person whatsoever, neither have I ever seen one killed nor hung in my life. I most fervently pray that God may bless my two lawyers, the Sheriff, and all the people in this jail, and all mankind; and bless and forgive my enemies, and grant them grace to repent. I with heartfelt gratitude, bless them, for they have been the chosen instruments of my heavenly father, to bring me home to him. I bless and pray for them, and may thou O Lord bless them, and receive my spirit. Amen--I bid ye all an eternal Farewell.

Questions

1. How did Abraham Johnstone become a free man?
2. Why was Abraham Johnstone sentenced to death?
3. In your opinion, why did Abraham Johnstone keep having trouble with the law?
4. Would you have supported executing Abraham Johnstone? Explain.

B) William Boen, a Colored Man, Who Lived and Died Near Mount Holly (1834)

a. "Died, near Mount Holly, on the 12th instant, in the ninetieth year of his age, William Boen, (alias Heston) a colored man. Rare, indeed, are the instances that we meet with, in which we feel called upon to record the virtues of any of this afflicted race of people. The decreased, however, was one of those who have demonstrated the truth of that portion of scripture, that "of a truth God is no respecter of persons; but in every nation, they that fear him and work righteousness, are accepted with him."

b. He was an exemplary member of the religious Society of Friends; and as he lived, so he died,--a rare pattern of a self-denying follower of Jesus Christ. He had no apparent disease,--either of body or mind; but, as he expressed himself a short time before his death, he felt nothing but weakness: which continued to increase, until he gently breathed his last; and is, no doubt, entered into his heavenly Father's rest.

c. He was born in the year 1735, in the neighborhood of Rancocas. Being a slave from his birth, he had very little opportunity of acquiring useful learning; yet by his own industry and care, he succeeded in learning to read and write. About the twenty-eighth year of his age, he contracted for his freedom; and having entered into marriage engagements with a woman in the neighborhood, but not being, at that time, a member of our society, he was straitened in his mind how to accomplish it; as he was fully convinced of our testimony in that respect. In this difficulty, he made known his situation to our friend, John Woolman, who, to relieve him, had a number of persons convened at a friend's house, where they were married after the manner of our society, and a certificate to that effect, furnished them by those present."

Questions

1. Why was this article about William Boen published?
2. Why was William Boen unable to learn to read and write as a child?
3. Why is William Boen described as a "rare" man? Do you agree with the way he is described?

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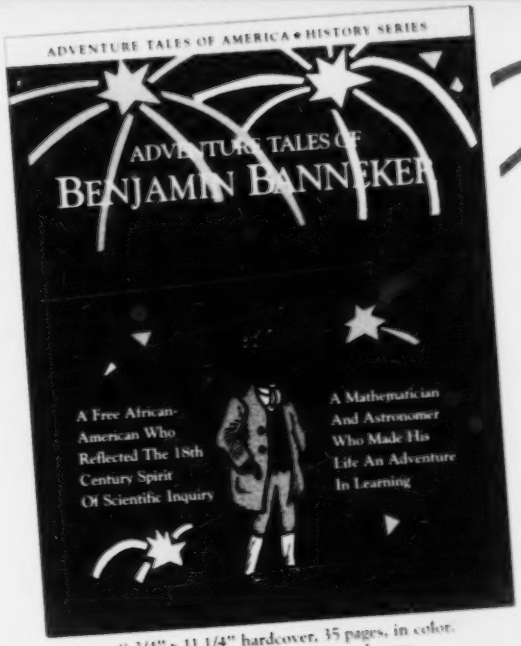
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C) Samuel Ringgold Ward, Autobiography of a Fugitive Negro (1855)

a. I was born on the 17th October, 1817, in that part of the State of Maryland, commonly called the Eastern Shore. My parents were slaves. I was born a slave. They escaped, and took their then only child with them. I was not then old enough to know anything about my native place; and as I grew up, in the State of New Jersey, where my parents lived till I was nine years old, and in the State of New York, where we lived for many years, my parents were always in danger of being arrested and re-enslaved. To avoid this, among their measures of caution, was the keeping their children quite ignorant of their birthplace, and of their condition, whether free or slave, when born.

b. My father was a pure-blooded Negro, perfectly black, with woolly hair; but, as is frequently true of the purest Negroes, of small, handsome features. He was about 5 feet 10 inches in height, of good figure, cheerful disposition, bland manners, slow in deciding, firm when once decided, generous and unselfish to a fault; and one of the most consistent, simple-hearted, straightforward Christians, I ever knew. After his escape, my father learned to read, so that he could enjoy the priceless privilege of searching the Scriptures. Supporting himself by his trade as a house painter, or whatever else offered, he lived in Cumberland County, New Jersey, from 1820 until 1826; in New York city from that year until 1838; and in the city of Newark, New Jersey, from 1838 until May 1851, when he died, at the age of 68.

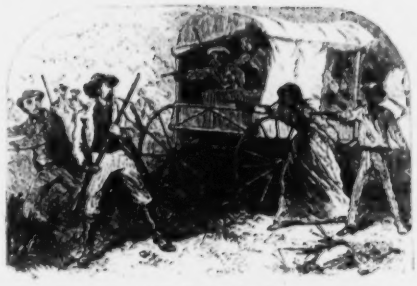
c. My mother was a widow at the time of her marriage with my father and was ten years his senior. To my father she bore three children, all boys, of whom I am the second. Her mother was a woman of light complexion; her grandmother, a mulattress; her great-grandmother, the daughter of an Irishman, named Martin, one of the largest slaveholders in Maryland. My mother was of dark complexion, but straight silk like hair; she was a person of large frame, as tall as my father, of quick discernment, ready decision, great firmness, strong will, ardent temperament, and of deep, devoted, religious character. Like my father, she was converted in early life, and was a member of the Methodist denomination (though a lover of all Christian denominations) until her death the first day of September, 1853, at New York.

d. My eldest brother died before my birth. My youngest brother was born April 5th, 1822, in Cumberland County, New Jersey; and died at New York, April 16th, 1838. Being the youngest of the family, we all sought to fit him for usefulness, and to shield him from the thousand snares and the ten thousand forms of cruelty and injustice which the unspeakably cruel prejudice of the whites visits upon the head and the heart of every black young man, in New York. To that end, we secured to him the advantages of the Free School, for colored youths, in that city.

e. I doubt the legal validity of my brother's freedom. According to slave law, "the child follows the condition of the mother, during life." My mother being born of a slave woman, and not being legally freed, those who had a legal claim to her had also a legal claim to her offspring, wherever born, of whatever paternity. Besides, at that time New Jersey had not entirely ceased to be a Slave State. Had my mother been legally freed before his birth, then my brother would have been born free, because born of a free woman. As it was, we were all liable at any time to be captured, enslaved, and re-enslaved, first, because we had been robbed of our liberty; then, because our ancestors had been robbed in like manner; and, thirdly and conclusively, in law, because we were black Americans.

f. At the time of my parents' escape it was not always necessary to go to Canada; they therefore did as the few who then escaped mostly did, aim for a Free State, and settle among Quakers. This honored sect, unlike any other in the world, in this respect, was regarded as the slave's friend. This peculiarity of their religion they not only held, but so practiced that it impressed itself on the ready mind of the poor victim of American tyranny. To reach a Free State, and to live among Quakers, were among the highest ideas of these fugitives; accordingly, obtaining the best directions they could, they set out for Cumberland County, in the State of New Jersey, where they had learned slavery did not exist, Quakers lived in numbers, who would afford the escaped any and every protection consistent with their peculiar tenets, and where a number of blacks lived, who in cases of emergency could and would make common cause with and for each other.

g. They safely arrived at Greenwich, Cumberland County, early in the year 1820. They found, as they had been told, that at Springtown, and Bridgetown, and other places, there were numerous colored people; that the Quakers in that region were truly, practically friendly, "not loving in word and tongue," but in deed and truth; and that there were no slaveholders in that part of the State, and when slave-catchers came prowling about the Quakers threw all manner of peaceful obstacles in their way, while the Negroes made it a little too hot for their comfort.



Runaway slaves battle slave-catchers

h. We lived several years at Waldron's Landing, in the neighborhood of the Reeves, Woods, Bacons, and Lippineutts, who were among my father's very best friends, and whose children were among my school fellows. However, in the spring and summer of 1826, so numerous and alarming were the depredations of kidnapping and slave-catching in the neighborhood, that my parents, after keeping the house armed night after night, determined to remove to a place of greater distance and greater safety. Being accommodated with horses and a wagon by kind friends, they set out with my brother in their arms for New York City, where they arrived on the 3rd day of August, 1826. Here we found some 20,000 colored people. The State had just emancipated all its slaves on the fourth day of the preceding month and it was deemed safer to live in such a city than in a more open country place, such as we had just left.

i. I grew up in the city of New York. I was placed at a public school in Mulberry Street, taught by Mr. C. C. Andrew, and subsequently by Mr. Adams, a Quaker gentleman, from both of whom I received great kindness. Poverty compelled me to work, but inclination led me to study; hence I was enabled, in spite of poverty, to make some progress in necessary learning. Added to poverty, however, in the case of a black lad in that city, is the ever-present, ever-crushing Negro-hate, which hedges up his path, discourages his efforts, damps his ardor, blasts his hopes, and embitters his spirits.

j. In 1833 it pleased God to answer the prayers of my parents in my conversion. My attention being turned to the ministry, I was advised and recommended by the late Rev. G. Hogarth of Brooklyn, to the teachership of a school for colored children, established by the late Peter Remsen of New Town, N.Y. I afterwards taught for two-and-a-half years in Newark, New Jersey, where I was living in January 1838, when I was married to Miss Reynolds of New York. In October 1838, Samuel Ringgold Ward the younger was born, and I became, "to all intents, constructions, and purposes whatsoever," a family man, aged twenty-one years.

k. In May, 1839, I was licensed to preach the gospel by the New York Congregational Association, assembled at Poughkeepsie. In November of the same year, I became the traveling agent of first the American and afterwards the New York Anti-Slavery Society. In April, 1841, I accepted the unanimous invitation of the Congregational Church of South Butler, Wayne Co., N.Y., to be their pastor; and in September of that year I was publicly ordained and inducted as minister of that Church.

Questions

1. Why did the Ward family move to Cumberland County in the State of New Jersey?
2. Why did doubt Samuel Ringgold Ward doubt "the legal validity" of his "brother's freedom"?
3. Why did they eventually move to New York City?
4. What professions attracted Samuel Ringgold Ward?
5. What do you learn about life for Blacks in New York and New Jersey before the Civil War from the story of Samuel Ringgold Ward?

African American Lives in Early New York State: Excerpts from the narratives of Venture Smith, Sojourner Truth, William Brown and Reverend Thomas James

(Source: "North American Slave Narratives, Beginnings to 1920" at the "Documenting the American South" website of The University of North Carolina at Chapel Hill, *docsouth.unc.edu*.

Henry Louis Gates, Jr. describes the African American "slave narrative" as a unique achievement in literature. As part of the campaign to abolish slavery, hundreds of ex-slaves and runaways told their personal accounts as lectures and in autobiographical narratives. Their stories provide eloquent testimony against their captors and the inhuman institution, and bear witness to the urge of every slave to be both free and literate. Over one hundred book length narratives were written before the end of the Civil War. By the 1940s, over six thousand former slaves had told their stories of human bondage through interviews, essays and books. Many of these stories are available on the internet at *docsouth.unc.edu* and *newdeal.feri.org/asn*.

As you read the edited slave narratives that follow, consider the following questions:

1. What does this story tell me about the life of this individual?
2. What does this story tell me about the institution of slavery?
3. What does this story tell me about the impact of slavery on American society prior to the Civil War?

A) Narrative of the Life and Adventures of Venture Smith (1796)

a. After an ordinary passage, except great mortality by the small pox, which broke out on board, we arrived at the island of Barbadoes; but when we reached it, there were found, out of the two hundred and sixty that sailed from Africa, not more than two hundred alive. These were all sold, except myself and three more, to the planters there. The vessel then sailed for Rhode Island, and arrived there after a comfortable passage. Here my master sent me to live with one of his sisters until he could carry me to Fisher's Island (New York), the place of his residence. I had then completed my eighth year. After staying with his sister some time, I was taken to my master's place to live. I was pretty much employed in the house, carding wool and other household business. In this situation I continued for some years, after which my master put me to work out of doors.

b. I then began to have hard tasks imposed on me. Some of these were to pound four bushels of ears of corn every night in a barrel for the poultry, or be rigorously punished. At other seasons of the year, I had to card wool until a very late hour. These tasks I had to perform when only about nine years old. Some time after, I had another difficulty and oppression which was greater than any I had ever experienced since I came into this country. For my master having set me off my business to perform that day and then left me to perform it, his son came up to me big with authority, and commanded me very arrogantly to quit my present business and go directly about what he should order me. I replied to him that my master had given me so much to perform that day, and that I must faithfully complete it in that time. He then broke out into a great rage, snatched a pitchfork and went to lay me over the head therewith, but I as soon got another and defended myself with it. He immediately called some people who were within hearing at work for him, and ordered them to take his hair rope and come and bind me with it. They all tried to bind me, but in vain, though there were three assistants in number. I recovered my temper, voluntarily caused myself to be bound by the same men, and carried before my young master, that he might do what he pleased with me. He took me to a gallows made for the purpose of hanging cattle on, and suspended me on it. I was released and went to work after hanging on the gallows about an hour.

c. After I had lived with my master thirteen years, being then about twenty-two years old, I married Meg, a slave of his who was about my own age. My master owned a certain Irishman, named Heddy, who about that time formed a plan of secretly leaving his master. After he had long had this plan in meditation, he suggested it to me. At first I cast a deaf ear to it, and rebuked Heddy for harboring in his mind such a rash undertaking. But after he had persuaded and much enchanted me with the prospect of gaining my freedom by such a method, I at length agreed to accompany him. Heddy next inveigled two of his fellow-servants to accompany us. We stole our master's boat, embarked, and then directed our course for the Mississippi River. We mutually

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confederated not to betray or desert one another on pain of death. We first steered our course for Montauk Point, the east end of Long Island. After our arrival there, Heddy and I made an incursion into the island after fresh water, while our two comrades were left a little distance from the boat, employed in cooking. He returned to our companions and I continued on looking for my object. Heddy went directly to the boat, stole all the clothes in it, and then traveled away for East Hampton. I returned to my fellows not long after. They informed me that our clothes were stolen, but could not determine who was the thief, yet they suspected Heddy, as he was missing. I then thought it might afford some chance for my freedom, or at least be a palliation for my running away, to return Heddy immediately to his master, and inform him that I was induced to go away by Heddy's address. I informed my master that Heddy was the ringleader of our revolt, and that he had used us ill. He immediately put Heddy into custody, and myself and companions were well received and went to work as usual.

d. At the close of that year I was sold to a Thomas Stanton, and had to be separated from my wife and one daughter, who was about one month old. He resided at Stonington Point. About a year and a half after that time, my master purchased my wife and her child for seven hundred pounds old tenor. I hired myself out at Fisher's Island, earning twenty pounds; thirteen pounds six shillings of which my master drew for the privilege and the remainder I paid for my freedom. This made fifty-one pounds two shillings which I paid him. In October following I went and wrought six months at Long Island. In that six month's time I cut and corded four hundred cords of wood, besides threshing out seventy-five bushels of grain, and received of my wages down only twenty pounds, which left remaining a larger sum. I returned to my master and gave him what I received of my six months' labor. This left only thirteen pounds eighteen shillings to make up the full sum of my redemption. My master liberated me, saying that I might pay what was behind if I could ever make it convenient, otherwise it would be well. The amount of the money which I had paid my master towards redeeming my time, was seventy-one pounds two shillings. Being thirty-six years old, I had already been sold three different times, made considerable money with seemingly nothing to derive it from, had been cheated out of a large sum of money, lost much by misfortunes, and paid an enormous sum for my freedom.

e. My wife and children were yet in bondage to Mr. Thomas Stanton. I worked at various places, and in particular on Ram Island, where I purchased Solomon and Cuff, two sons of mine, for two hundred dollars each. During my residence at Long Island, I raised one year with another, ten cart loads of watermelons. What I made by the watermelons amounted to nearly five hundred dollars. Various other methods I pursued in order to enable me to redeem my family. In the night time I fished with set nets and pots for eels and lobsters, and shortly after went a whaling voyage in the service of Col. Smith. After being out seven months, the vessel returned laden with four hundred barrels of oil.

f. About this time I became possessed of another dwelling house, and my temporal affairs were in a pretty prosperous condition. This and my industry was what alone saved me from being expelled that part of the island in which I resided, as an act was passed by the selectmen of the place, that all Negroes residing there should be expelled. Being about forty-six years old, I bought my oldest child, Hannah for forty-four pounds. I had already redeemed from slavery, myself, my wife and three children, besides three Negro men. About the forty-seventh year of my life I disposed of all my property at Long Island, and came from thence into East Haddam, Conn.

Questions

1. How did Venture Smith arrive on Fisher's Island?
2. How was he treated as a young man? What evidence supports your view?
3. Why did he allow himself to be tied up by his master's son?
4. In your opinion, was he right to turn Heddy in to the master? Explain.
5. Why did Venture Smith purchase slaves? Do you agree with what he did? Why?
6. What do you learn about life for Blacks in New York before the Civil War from the story of Venture Smith?

B) Isabella Van Wagener, also known as Sojourner Truth (1878)

a. Among Isabella's earliest recollections was the removal of her master, Charles Ardinburgh, into his new house, which he had built for a hotel. A cellar, under this hotel, was assigned to his slaves, as their sleeping apartment, all the slaves he possessed, of both sexes, sleeping in the same room. She carries in her mind, to this day, a vivid picture of this dismal chamber; its only lights consisting of a few panes of glass, through which she thinks the sun never shone; and the space between the loose boards of the floor, and the uneven earth below, was often filled with mud and water. She shudders, even now, as she goes back in memory, and revisits this cellar, and sees its inmates, of both sexes and all ages, sleeping on those damp boards, like the horse, with a little straw and a blanket; and she wonders not at the rheumatisms, and fever-sores, and palsies, that distorted the limbs and racked the bodies of those fellow-slaves in after-life.

b. Isabella's father was very tall and straight, when young, which gave him the name of 'Bomefree,' low Dutch for tree. The most familiar appellation of her mother was 'Mau-mau Bett.' She was the mother of some ten or twelve children; though Sojourner is far from knowing the exact number of her brothers and sisters; she being the youngest, save one, and all older than herself having been sold before her remembrance. Of the two that immediately preceded her in age, a boy of five years, and a girl of three, who were sold when she was an infant, she heard much; and she wishes that all who believe that slave parents have not natural affection for their offspring, could have listened as she did, while Bomefree and Mau-mau Bett would sit for hours, recalling and recounting every endearing, as well as harrowing circumstance that taxed memory could supply.

c. Isabella and Peter, her youngest brother, remained, with their parents, the legal property of Charles Ardinburgh till his decease, which took place when Isabella was near nine years old. At length, the never-to-be-forgotten day of the terrible auction arrived, when the 'slaves, horses, and other cattle' of Charles Ardinburgh, deceased, were to be put under the hammer, and change masters. Not only Isabella and Peter, but their mother, was now destined to the auction block, and would have been struck off with the rest to the highest bidder, but for the following circumstance: A question arose among the heirs, 'Who shall be burdened with Bomefree,?' He was becoming weak and infirm; he was no longer considered of value, but must soon be a burden and care to some one. It was finally agreed, as most expedient for the heirs, that the price of Mau-mau Bett should be sacrificed, and she received her freedom, on condition that she take care of and support her husband.

d. A slave auction is a terrible affair to its victims. Isabella was struck off, for the sum of one hundred dollars, to one John Nealy, of Ulster County, New York; and she has an impression that in this sale she was connected with a lot of sheep. She was now nine years of age. She could only talk Dutch, and the Nealys could only talk English, and this, of itself, was a formidable obstacle in the way of a good understanding between them, and for some time was a fruitful source of dissatisfaction to the mistress, and of punishment and suffering for Isabella. They gave her a plenty to eat, and also plenty of whipping. One Sunday morning, in particular, she was told to go to the barn; on going there, she found her master with a bundle of rods, prepared in the embers, and bound together with cords. When he had tied her hands together before her, he gave her the most cruel whipping she was ever tortured with. Scars remain to the present day to testify the fact.

e. A long time had not elapsed, when a fisherman by the name of Scriver appeared at Mr. Nealy's and inquired of Isabella 'if she would like to go and live with him,' and she soon started off with him, walking while he rode; he had bought her at the suggestion of her father, paying one hundred and five dollars for her. Scriver, besides being a fisherman, kept a tavern. She was expected to carry fish, to hoe corn, to bring roots and herbs from the wood for beers, and go to the Strand for a gallon of molasses or liquor as the case might require. After living with them about a year and a half, she was sold to one John J. Dumont, for the sum of seventy pounds. This was in 1810. Mr. Dumont lived in the town of New Paltz, and she remained with him till a short time previous to her emancipation by the State, in 1828.

f. Isabella was married to a fellow-slave, named Thomas, after the fashion of slavery, one of the slaves performing the ceremony for them; as no true minister of Christ can perform what he knows to be a mere farce, unrecognized by any civil law, and liable to be annulled any moment, when the interest or caprice

(whim) of the master should dictate. In process of time, Isabella found herself the mother of five children. When Isabella went to the field to work, she used to put her infant in a basket, tying a rope to each handle, and suspending the basket to a branch of a tree, set another small child to swing it. It was thus secure from reptiles, and was easily administered to, and even lulled to sleep, by a child too young for other labors.

g. After emancipation had been decreed by the State, some years before the time fixed for its consummation, Isabella's master told her if she would do well, and be faithful, he would give her 'free papers,' one year before she was legally free by statute. In the year 1826, she had a badly diseased hand, which greatly diminished her usefulness; but on the arrival of July 4, 1827, the time specified for her receiving her 'free papers,' she claimed the fulfillment of her master's promise; but he refused on account of the loss he had sustained by her hand. She plead that she had worked all the time, but her master remained inflexible. The question in her mind now was, 'How can I get away?' One fine morning, a little before day-break, she might have been seen stepping stealthily away from Master Dumont's house, her infant on one arm and her wardrobe on the other.

h. Mr. and Mrs. Van Wagener listened to her story, assuring her they never turned the needy away, and willingly gave her employment. She had not been there long before her old master, Dumont, appeared. Mr. Isaac S. Van Wagener then interposed, saying, he had never been in the practice of buying and selling slaves; he did not believe in slavery; but, rather than have Isabella taken back by force, he would buy her services for the balance of the year, for which her master charged twenty dollars, and five in addition for the child. She resided one year, and from them she derived the name of Van Wagener; he being her last master in the eye of the law, and a slave's surname is ever the same as his master.

i. A little previous to Isabella's leaving her old master, he had sold her child, a boy of five years, to a Dr. Gedney, who took him with him as far as New York City; but finding the boy too small for his service, he sent him back to his brother, Solomon Gedney. This man disposed him to his sister's husband, a wealthy planter, who took him to his own home in Alabama. This illegal and fraudulent transaction had been perpetrated some months before Isabella knew of it. The law expressly prohibited the sale of any slave out of the State. When Isabella heard that her son had been sold South, she immediately started on foot and alone, to find the man who had thus dared, in the face of all law, human and divine, to sell her child out of the State; and if possible, to bring him to account for the deed.

j. Quakers gave her lodgings and saw that she was taken and set down near Kingston, with directions to go to the Court House, and enter complaint to the Grand Jury. The clerk now gave her a writ, directing her to take it to the constable of New Paltz, and have him serve it on Solomon Gedney. She obeyed, walking or rather trotting, in her haste, some eight or nine miles. Solomon Gedney, meanwhile, consulted a lawyer, who advised him to go to Alabama and bring back the boy, otherwise it might cost him fourteen years' imprisonment, and a thousand dollars in cash..

k. (A lawyer told Isabella) if she would give him five dollars, he would get her son for her, in twenty-four hours. She performed the journey to Poppletown, collected considerable more than the sum specified by the barrister (from the Quakers); and paid the lawyer a larger fee than he had demanded. The next morning saw Isabella at the lawyer's door. He now assured her that before noon her son would be there. She went to the office, but at sight of her the boy cried aloud, denying his mother, and clinging to his master. When the pleading was at an end, Isabella understood the Judge to declare, that the 'boy be delivered into the hands of the mother, having no other master, no other controller, no other conductor, but his mother.'

Questions

1. Why did Isabella's mother cry when her master died?
2. Why was Sojoûrner Truth knowns as Isabella Van Wagener?
3. Why were the Quakers continually helpful to Isabella?
4. How did Isabella Van Wagener secure the freedom of her two youngest children?
5. What do you learn about life for Blacks in New York before the Civil War from the story of Isabella Van Wagener?

C) From the Narrative of William W. Brown, an American Slave (1849)

a. During the autumn of 1836, a slaveholder by the name of Bacon Tate, from the State of Tennessee, came to the north in search of fugitives from slavery. On his arrival at Buffalo he heard two of the most valuable of the slaves that he was in pursuit of were residing in St. Catharine's, in Upper Canada, some twenty-five miles from Buffalo. Bacon Tate was a man who had long been engaged in the slave-trade, and previous to that had been employed as a Negro-driver. He was as unfeeling and as devoid of principle as a man could possibly be.

b. Stanford and his little family were as happily situated as fugitives can be, who make their escape to Canada in the cold season of the year. Tate, on his arrival at Buffalo, took lodgings at the Eagle Tavern, the best house at that time in the city. And here he began to lay his plans to catch and carry back into slavery those men and women who had undergone so much to get their freedom. He soon became acquainted with a colored woman, who was a servant in the hotel, and who was as unprincipled as himself. This woman was sent to St. Catharine's, to spy out the situation of Stanford's family. Under the pretense of wishing to get board in the family, she was taken in. After remaining with them three or four days, the spy returned to Buffalo, and informed Tate how they were situated.

c. A carriage was hired, and four men employed to go with it to St. Catherine's, and to secure their victims during the night. The carriage, with the kidnappers, crossed the Niagara river at Black Rock, on Saturday evening, about seven o'clock, and went on its way towards St. Catherine's; no one suspecting in the least that they were after fugitive slaves. About twelve o'clock that night they attacked Stanford's dwelling by breaking in the door. They found the family asleep, and of course met with no obstacle.

d. The carriage re-crossed the river next morning at sunrise and proceeded to Buffalo, where it remained a short time, and after changing horses and leaving some of its company, it proceeded on its journey. The carriage being closely covered, no one had made the least discovery as to its contents. But some time during the morning, a man, who was neighbor to Stanford came on an errand, and finding the house deserted, and seeing the most of the family's clothes lying on the floor and stains of blood, soon gave the alarm, and the neighbors started in every direction, to see if they could find the kidnappers. One man got on the track of the carriage, and followed it to the ferry at Black Rock, where he heard that it had crossed some three hours before. He went on to Buffalo, and gave the alarm to the colored people of that place. The colored people of Buffalo are noted for their promptness in giving aid to the fugitive slave. The alarm was given just as the bells were ringing for church. I was in company with five or six others, when I heard that a brother slave with his family had been seized. We started on a run for the livery-stable, where we found as many more of our own color trying to hire horses to go in search of the fugitives. There were two roads which the kidnappers could take, and we were at some loss to know which to take ourselves, and so divided our company, one half taking the road to Erie, the other taking the road leading to Hamburgh. I was among those who took the latter.

e. We traveled on at a rapid rate, until we came within half a mile of Hamburgh Corners, when we met a man on the side of the road on foot, who made signs to us to stop. We halted for a moment, when he informed us that the carriage that we were in pursuit of was at the public house. We proceeded to the tavern, where we found the carriage standing in front of the door, with a pair of fresh horses ready to proceed on their journey. The kidnappers, seeing us coming, took their victims into a room, and locked the door and fastened down the windows. We all dismounted, fastened our horses, and entered the house. One of our company demanded the opening of the door, while others went out and surrounded the house. The kidnappers refused to let us enter the room, and the tavern-keeper, who was more favorable to us than we had anticipated, said to us, "Boys, get into the room in any way that you can; the house is mine, and I give you the liberty to break in through the door or window." This was all that we wanted, and we were soon making preparations to enter the room at all hazards. One of our company, who had obtained a crow-bar, went to the window, and succeeded in getting it under the sash, and soon we had the window up, and the kidnappers, together with their victims, in full view.

f. The door was thrown open, and we entered, and there found Stanford seated in one corner of the room, with his hands tied behind him, and his clothing, what little he had on, much stained with blood. Near him was his

wife, with her child, but a few weeks old, in her arms. Neither of them had anything on except their night-clothes. They had both been gagged, to keep them from alarming the people, and had been much beaten and bruised when first attacked by the kidnappers. Their countenances (faces) lighted up the moment we entered the room. Most of those who made up our company were persons who had made their escape from slavery, and who knew its horrors from personal experience, and who had left relatives behind them.

g. After an hour and a half's drive, we found ourselves in the city of Buffalo. On our arrival in the city, we learned that the man who had charge of the carriage and fugitives when we caught up with them, returned to the city immediately after giving the slaves up to us, and had informed Tate of what had occurred. Tate immediately employed the sheriff and his posse to re-take the slaves. News soon come to us that the sheriff, together with some sixty or seventy men who were at work on the canal, intended to re-take the slaves when we should attempt to take them to the ferry to convey them to Canada. About four we started for Black Rock ferry, which is about three miles below Buffalo. We had in our company some fifty or more able-bodied, resolute men, who were determined to stand by the slaves, and who had resolved, before they left the city, that if the sheriff and his men took the slaves, they should first pass over their dead bodies.

h. A mile below the city, the sheriff and his men surrounded us. The sheriff came forward, and read something purporting to be a "Riot Act," and at the same time called upon all good citizens to aid him in keeping the "peace." This was a trick of his, to get possession of the slaves. His men rushed upon us with their clubs and stones and a general fight ensued (started). Our company had surrounded the slaves, and had succeeded in keeping the sheriff and his men off. We fought, and at the same time kept pushing on towards the ferry. In the midst of the fight, a little white man made his appearance among us, and proved to be a valuable friend. He was a lawyer; and as the officers would arrest any of our company, he would step up and ask the officer if he had a "warrant to take that man;" and as none of them had warrants, and could not answer affirmatively, he would say to the colored man, "He has no right to take you; knock him down." The command was no sooner given than the man would fall. If the one who had been arrested was not able to knock him down, some who were close by, and who were armed with a club or other weapon, would come to his assistance.

i. After a hard-fought battle, of nearly two hours, we arrived at the ferry, the slaves still in our possession. Here another battle was to be fought, before the slaves could reach Canada. The boat was fastened at each end by a chain, and in the scuffle for the ascendancy, one party took charge of one end of the boat, while the other took the other end. The Blacks were commanding the ferryman to carry them over, while the whites were commanding him not to. While each party was contending for power, the slaves were pushed on board, and the boat shoved from the wharf. Many of the blacks jumped on board of the boat, while the whites jumped on shore. And the swift current of the Niagara soon carried them off, amid the shouts of the blacks, and the oaths and imprecations of the whites. We on shore swung our hats and gave cheers, just as a reinforcement came to the whites. Seeing the odds entirely against us in numbers, and having gained the great victory, we gave up without resistance, and suffered ourselves to be arrested by the sheriff's posse.

j. On Monday, at ten o'clock, we were all carried before Justice Grosvenor; and of the forty who had been committed the evening before, twenty-five were held to bail to answer to a higher court. When the trials came on, we were fined more or less from five to fifty dollars each. Thus ended one of the most fearful fights for human freedom that I ever witnessed. The reader will observe that this conflict took place on the Sabbath, and that those who were foremost in getting it up were officers of justice. The plea of the sheriff and his posse was, that we were breaking the Sabbath by assembling in such large numbers to protect a brother slave and his wife and child from being dragged back into slavery, which is far worse than death itself.

Questions

1. Why was Bacon Tate in Buffalo, New York?
2. How was the Stanford family captured?
3. Why was Buffalo's free Black population prepared to fight for the freedom of the Stanford family?
4. What would you have done if you were a Black citizen of Buffalo and heard the alarm?
5. What do you learn about life for Blacks in New York before the Civil War from the story of William Brown?

D) Life of Reverend Thomas James, By Himself (1887)

a. I was born a slave at Canajoharie, New York, in the year 1804. I was the third of four children, and we were all the property of Asa Kimball, who, when I was in the eighth year of my age, sold my mother, brother and elder sister to purchasers from Smithtown, a village not far distant from Amsterdam, in the same part of the state. My mother refused to go, and ran into the garret (attic) to seek a hiding place. She was caught, tied hand and foot and delivered to her new owner. I caught my last sight of my mother as they rode off with her. My elder brother and sister were taken away at the same time. I never saw either my mother or sister again. Long years afterwards my brother and I were reunited. From him I learned that my mother died about the year 1846, in the place to which she had been taken. My brother also informed me that he and his sister were separated and he never heard of her subsequent fate. Of my father I never had any personal knowledge, and, indeed, never heard anything. My youngest sister, the other member of the family, died when I was yet a youth.

b. While I was still in the seventeenth year of my age, Master Kimball was killed in a runaway accident; and at the administrator's sale I was sold with the rest of the property, my new master being Cromwell Bartlett, of the same neighborhood. My new master had owned me but a few months when he sold me, or rather traded me, to George H. Hess, a wealthy farmer of the vicinity of Fort Plain. I was bartered in exchange for a yoke of steers, a colt and some additional property. I remained with Master Hess from March until June of the same year, when I ran away. My master had worked me hard, and at last undertook to whip me. This led me to seek escape farm slavery. I arose in the night, and taking the newly staked line of the Erie Canal for my route, traveled along it westward until I reached the village of Lockport. No one had stopped me in my flight. Men were at work digging the new canal at many points, but they never troubled themselves even to question me. I slept in barns at night and begged food at farmers' houses along my route. At Lockport a colored man showed me the way to the Canadian border. I crossed the Niagara at Youngstown on the ferry-boat, and was free!

c. I began to look about for work, and found it at a point called Deep Cut on the Welland Canal, which they were then digging. I found the laborers a rough lot, and soon had a mind to leave them. After three months had passed, I supposed it safe to return to the American side. A farmer residing near Youngstown, engaged me as a wood chopper. In the spring I made my way to Rochesterville. I was then nineteen years of age. As a slave I had never been inside of a school or a church, and I knew nothing of letters or religion. The wish to learn awoke in me almost from the moment I set foot in the place, and I soon obtained an excellent chance to carry the wish into effect. After the opening of the Erie Canal, I obtained work in the warehouse of the Hudson and Erie line. I was taught to read by Mr. Freeman, who had opened a Sunday-school of his own for colored youths. But my self-education advanced fastest in the warehouse during the long winter and spring months, when the canal was closed and my only work consisted of chores about the place and at my employer's residence. The clerks helped me whenever I needed help in my studies. Soon I had learning enough to be placed in charge of the freight business of the warehouse. I became a member of the African Methodist Episcopal Society in 1823 and my studies took the direction of preparation for the ministry.

d. In 1828 I taught a school for colored children, and I began holding meetings at the same time. In the following year I first formally commenced preaching, and in 1830 I bought the lot now occupied by Zion's church. I was ordained as a minister in May, 1833, by Bishop Rush. I had been called Tom as a Slave, and they called me Jim at the warehouse. I put both together when I reached manhood, and was ordained as Rev. Thomas James. Two years before, Judge Sampson, Vice-President of the local branch of the African Colonization Society of that day, turned over to me a batch of anti-slavery literature. It was these documents that turned my thoughts into a channel which they never quitted until the colored man became the equal of the white in the eye of the law, if not in the sight of his neighbor of another race. In the early summer of 1833 we held the first of a series of anti-slavery meetings in the court house. There was a great crowd in attendance on the first night, but its leading motive was curiosity. The second night we were plied with questions, and on the third they drowned with their noise the voices of the speakers and turned out the lights.

e. (We) engaged the session room of the Third Presbyterian church; but even there we were forced to lock the doors before we could hold our abolition meeting in peace. There we organized our anti-slavery society, and

when the journals of the day refused to publish our constitution and by laws, we bought a press for a paper of our own and appointed the three leaders to conduct it. It was called *The Rights of Man*. I was sent out to make a tour of the country in its interest, obtaining subscriptions for the paper and lecturing against slavery. At LeRoy I was mobbed, my meeting was broken up, and I was saved from worse treatment only by the active efforts of Mr. Henry Brewster, who secreted me in his own house. At Warsaw, I was aided by Seth M. Gates and others, and I was also well received at Perry. My tour embraced nearly every village in this and adjourning counties, and the treatment given me varied with the kind of people I happened to find in the budding settlements of the time. In the same fall I attended the first Anti-Slavery State Convention at Utica.

f. In 1835 I left Rochester to form a colored church at Syracuse. I joined anti-slavery work to the labor which fell upon me as a pastor. (T)he opponents of the movement laid a trap for me, by proposing a public discussion of the leading questions at issue. I was a little afraid of my ability to cope with them alone, and therefore, quietly wrote to Gerrett Smith, Beriah Green and Alvin Stewart for help. When the public discussion took place, and these practiced speakers answered the arguments of our opponents, the representatives of the latter, left the church in disgust. After their retreat from the hall, the two champions of slavery stirred up the salt boilers to mob us, but we adjourned before night, and when the crowd arrived at the edifice they found only a prayer meeting of the church people in progress. I was stationed nearly three years at Syracuse, and was then transferred to Ithaca, where a little colored religious society already existed. Thence I was sent to Sag Harbor, Long Island, and, finally to New Bedford, Massachusetts.

g. It was at New Bedford that I first saw Frederick Douglass. He was then, so to speak, right out of slavery, but had already begun to talk in public, though not before white people. He was then a member of my church. On one occasion, after I had addressed a white audience on the slavery question, I called upon Frederick Douglass, whom I saw among the auditors, to relate his story. Not long afterwards a letter was received from him by his fellow church members, in which he said that he had cut loose from the church; he had found that the American Church was the bulwark (defender) of American slavery. We did not take the letter to mean that Mr. Douglass had repudiated the Christian religion at the same time that he bade good-by to the churches.

h. It was soon after this that great excitement arose in New Bedford over the action of Rev. Mr. Jackson, who had just returned from a Baltimore clerical convention, which sent a petition to the Maryland Legislature in favor of the passage of a law compelling free Negroes to leave the state, under the plea that the free colored men mingling with the slaves incited the latter to insurrection. Printed accounts of the proceedings were sent to me, and at a meeting called to express dissent from the course taken by the minister and his brethren, I introduced a resolution, of which the following is a copy: "Resolved , That the great body of the American clergy, with all their pretensions to sanctity, stand convicted by their deadly hostility to the Anti-Slavery movement, and their support of the slave system, as a brotherhood of thieves, and should branded as such by all honest Christians."

i. The resolution was tabled, but it was decided to publish it, and to invite the ministers of the town to appear at a meeting and defend their course, if they could. Nearly thirty ministers of New Bedford and vicinity appeared at the next meeting, and with one voice denounced the resolution and its author. The result was that a strong prejudice was excited against me, the whole due to the fact that the respectable and wealthy classes, as well as the lower orders, at the time regarded abolitionists with equal aversion and contempt. The conscience of the North had not yet been fairly awakened to the monstrous wrong of human bondage.

Questions

1. How did Thomas James become a free man?
2. Why was learning to read so important in the life of Thomas James?
3. How did Thomas James work to abolish slavery?
4. Do you agree with the charges made by Frederick Douglass and Thomas James about American churches before the Civil War? Explain.
5. What do you learn about life for Blacks in New York before the Civil War from the story of Reverend Thomas James?

A Scientist Looks at Social Studies: What is Race?

by S. Maxwell Hines

In the nineteenth century descriptions of race in the United States and Europe were based primarily on skin color and secondarily on ethnicity. The development of the concept of race at its inception was dependent on visual cues as conquerors, commercial traders, theologians, policy makers and social commentators mirrored similar efforts in the sciences to develop categories of plants, animals and geological features. Harvard University scientist Stephen J. Gould, in *The Mismeasure of Man* (New York: Norton, 1981) and in essays in *Natural History* magazine, documents ways that racial preconceptions both tainted science and shaped social policy during this period. Possibly the three most famous incidences of scientific bias and blundering are Broca's measurement of skull capacity, Cyril Burt's twin "experiments," and Piltdown Man.

Broca was a meticulous scientist who attempted to document unequal intelligence in men and women and in different "racial" groups by measuring the volume of their brain cavities. He stuffed an assortment of skulls with seeds and then counted the seeds to determine volume. When Gould repeated the experiment, he discovered that if he used ball bearings that could not be compressed instead of seeds, differences in cranial capacity could largely be explained by the height and weight of subjects. Broca, influenced by his preconceptions about race and intelligence, had inadvertently squeezed extra seeds into the skulls of dead white men.

Cyril Burt's "experiments" with identical twins have been used to support claims that intelligence is overwhelmingly determined by heredity. When scientists were unable to replicate results showing that sets of identical twins, separated at birth and raised in different social settings, had the same scores on intelligence tests, they reexamined his documentation. They discovered that in order to prove what he already "knew to be true," Burt had apparently fabricated his data.

The Piltdown controversy was the result of a hoax in the era prior to World War I intended to prove that human beings evolved in England rather than Germany or Africa. Someone, whose identity is still disputed, buried a human skull with an ape's jaw in a gravel pit -- setting up British scientists to discover the missing link and proclaim English biological superiority.

In the United States, with its long history of racialist thought and law, the faulty nineteenth century biological doctrine of race was used to direct social policy decisions. As early as the 1880s, Chinese immigrants were barred as unassimilatable. During World War I, U.S. army "intelligence tests" were used to exclude Blacks and Europeans of Slavic decent from work requiring higher level thought, as they were classified as having sub-normal intelligence. One of the inexplicable ironies of these tests was that they showed northern Blacks with higher average scores than southern Whites.

These tests were also used as the 'empirical evidence' that provided the rationale for limiting the immigration of Jews and southern Europeans to the U.S. during the 1920s. The biological understanding of race also provided a rationale for the Nazi ideology of ethnic cleansing and the social Darwinism of 'nature vs. nurture,' and 'ontogeny recapitulates phylogeny,' both of which still persist in some form today. William Jennings Bryan, was so upset with the use of Social Darwinian ideas to justify racism and war that in the 1920s he launched a campaign against the teaching of evolution that culminated in the infamous Scopes trial.

With the advent of more precise and empirical means of scientific study, scientists have abandoned the concept of race, concluding that the concept of race cannot be justified using truly scientific paradigms and discounting skin color and ethnicity as fundamentally ambiguous and imprecise descriptors. Stripped of its scientific credibility, the concept of race can be seen for what it was used to do; as a means to legitimize the subjugation or elevation of various people, ultimately for social and political domination and monetary gain.

Recommended Work of Stephen J. Gould

Ever Since Darwin: Reflections In Natural History. N.Y: Norton, 1977.
The Mismeasure Of Man. N.Y.: Norton, 1981.
Hen's Teeth And Horses Toes: Further Reflections In Natural History. N.Y.: Norton, 1983. *The Flamingo's Smile: Reflections In Natural History*. N.Y. : Norton, 1985.
Bully for Brontosaurus: Reflections In Natural History. N.Y.: Norton, 1991.
"American polygeny and craniometry before Darwin: Blacks and Indians as separate, inferior species," in S. Harding, (Ed.), *The "Racial" Economy Of Science: Toward A Democratic Future*. Bloomington: Indiana University Press, 1993.

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Slavery on the World Wide Web

by Robin Edwards, Vonda-Kay Campbell and Charles Cronin

As we searched for web sites on slavery useful for students and teachers, we discovered that each site had unique characteristics. The reading material on some web sites was very difficult to understand, while on other sites it was much easier. Some sites had material directed at teachers or researchers, while others were more appropriate for secondary school student use. To assist teachers, we devised a code for describing the sites we visited. Please note that web sites are constantly changing or moving. While we visited all of the sites listed below, we can not guarantee they will still be there when you read this list. We also remind readers that sites reflect the point of view of the site's host. CODE: (T) Useful for teacher; (S) Useful for students; (P) Primary sources; (L) Valuable links; (M) Maps or pictures; (LP) Useful for lesson plans; (R) Useful for research. Level of Difficulty: (A) Difficult; (B) Not too difficult; (C) Relatively easy.

Black History Sites

http://members.aol.com/donnpages/holidays.html Lessons, activities, biographies and links related to Black History. Includes an Interactive Web Treasure Hunt and The Amistad Case: A Mock Trial. (T,S,P,L,LP,B)

http://www.nypl.org/research/sc/sc.html The Schomburg Center for Research in Black Culture. Digital images of slavery, lesson plans, and useful links. (T,S,P,L,M,LP,R,B)

http://www.kn.pacbell.com/wired/bhm/afroam.html Links to popular and informative sites on the African American experience. (L,R,B)

http://www.blackquest.com/link.htm Alphabetical list of links to African American History, Culture, and Black Studies resources. Includes slave narratives and the history of slavery in America. (T,S,L,P,B)

http://www.africana.com/tt_145.htm Includes life in Africa before the Transatlantic Slave Trade. (T,L,P,B)

African Experience / Slavery in Ancient World / Middle Passage

http://www.usbol.com/ctjournal/Slavery2.html United States Black On-Line. Slavery in the Ancient World, Middle Ages,and the New World, The African Slave Trade, and Opposition to Slavery. (T,S,R,A)

http://www.harper.cc.il.us/mhealy/g101ilec/ssa/afh/afcol/afcoltx.htm Notes for a college course. Early European contact with Sub-Saharan Africa. (T,R,A)

http://www.highseas.org/mpv_webpages/welcomepage.html Lessons about the Middle Passage. (T,S,M,LP,C)

http://www.pbs.org/wonders Hosted by Henry Louis Gates, Jr. Wonders of the African world and the legacy of the African Slave Trade. (T,S,M,LP,C)

http://africancultures.about.com/culture/africancultures Links to over 700 sites including a wide variety of documents about the trans-Atlantic Slave Trade. (T,S,R,M,LP,B)

http://www.cocc.edu/cagatucci/classes/hum211 Notes for a college course. Includes timeline of events from before the Atlantic Slave Trade through 19th century European expansion in Africa. (T,R,A)

Slavery in the Americas Sites

http://lcweb2.loc.gov/ammem/aaohtml/exhibit/aopart1.html African American Odyssey exhibit explores efforts to resist enslavement and achieve full participation in American society.

http://www.pbs.org/wgbh/aia/ Africans in America. Includes images, documents, stories, biographies, commentaries. (T,S,M,LP<B)

http://www.spartacus.schoolnet.co.uk Slavery in the United States from 1750-1870 and the American Civil War. Excerpts from narratives of Olaudah Equino, Solomon Northup, and Sojourner Truth. Accounts range from 1000 to 2000 words. (T,S,P,LP,R,B)

http://web.uccs.edu/~history/index/afroam.html Links to primary source documents on the history of slavery, slave narratives and the slave trade. (T,S,P,LP,R,B)

http://blackhistory.harpweek.com/2slavery/levelone.htm News articles and illustrations from Harper's Weekly on the slave trade, slavery, the Dred Scott case, John Brown's Raid, and abolitionists. (T,S,H,LP,R,A)

http://www.afroam.org/history/slavery/index.html Black resistance to slavery in the United States and a brief introduction to slavery, short stories, the role of women, and a chronology of revolts. (T,S,P,LP,B)

http://www.liunet.edu/cwis/cwp/library/aaslavry.htm Brief explanations of the African-American experience from slavery to freedom written by professors at C.W. Post. (T,LP,R,B)

http://scriptorium.lib.duke.edu/slavery Limited number of pictures from the era of slavery. (T,S,M,P,C)

http://www.eca.com.ve/wtutor/juli/gallery.htm Gallery of pictures on slavery gathered from the book "A Kidnapped Prince" by Olaudah Equino. Sponsored by the Equiano Foundation. (T,S,M,P,C)

http://www.inform.umd.edu/arhu/depts/history/freedman/fssphome.htm Freedman and Southern Society Project at the University of Maryland. Primary sources on Emancipation and the Civil War. (T,S,P,R,B)

http://www.archives.state.al.us/teacher/slavery.html Slavery unit with three lessons. Primary sources. Slave Code of 1833 in Alabama; accounts of former slaves; accounts of former slaveholders. (T,P,LP,C)

http://www.amistadamerica.org/history/welcome.html A brief history of Amistad, links for Amistad research and primary source documents.(T,S,P,L,B)

http://www.nationalgeographic.com/features/99/railroad National Geographic site that takes you on an interactive trip on the Underground Railroad. (S,C)

http://www.undergroundrailroad.com/home.html The National Underground Railroad Freedom Center. Features alphabetical list of major participants in the Underground Railroad movement. (L,S,T,B)

http:// www.gliah.org and www.yale.edu/glc Primary source material from the Gilda Lerner Institute includes documents on Amistad. (T,S,P,B)

www.as.wvu.edu/coll03/relst/arc/linkfig.htm Looks at religious influence on abolition. (T,R,A)

Slave Narratives Sites

http://docsouth.unc.edu Unedited North American Slave Narratives, beginnings to 1920 at the Documenting the American South site of University of North Carolina at Chapel Hill. (T,R,A)

http://vi.uh.edu/pages/mintz/primary.htm Edited versions of slave narratives including Venture Smith and Olaudah Equiano. Documents average 2,000 to 5,000 words. (T,S,LP,R,P,B)

http://xroads.virginia.edu/~hyper/wpa/wpahome.html American Slave Narratives: An Online Anthology. Narratives and pictures from the Works Progress Administration, 1936 to 1938. (T,S,LP,R,P,B)

http://newdeal.feri.org/asn/ Selections from the Works Progress Administration American Slave Narratives. Seventeen narratives capture the experience of former slaves. (T,S,LP,R,P,B)

http://www.io.com/~mjolly/ Vanderbilt University's site on slavery in America includes edited narratives by Olaudah Equiano, Venture Smith, Solomon Northup, Frederick Douglass, and John Brown. Includes information on the Underground Railroad and the mistreatment of slaves. (T,S,LP,R,P,C)

Local History Sites

http://projects.ilt.columbia.edu/Seneca/start.html Seneca Village site examines the history of African Americans in New York City. Links, background information, pictures and cartoons. (R,T,B)

http://www.nyhistory.com/ugrr New York Underground Railroad sites. Map of routes in New York State. Lists people involved in the Underground Railroad in NYS. (L,S,M,C)

http://www.nyhistory.com/encyclopedia/abolitionism.html The Encyclopedia of New York provides in-depth background on the abolition movement in New York State. (LP,S,T,C)

http://www.nyhistory.com/harriettubman/website.htm Harriet Tubman page has a history of her life and the house where she lived. Links to African-American abolitionists and Underground Railroad sites. (LP,S,T,C)

http://www.abcnews.go.com/sections/us/DailyNews/amistad00072.html Tells the story of the re-creation of the slave ship Amistad. (T,S,C)

http://www.history.rochester.edu/class/ugrr/home.html Underground Railroad in Rochester, NY. (R,S,T,B)

http://www.acsu.buffalo.edu/~densmore Underground Railroad in Western New York. Documents African-American resistance to slavery. (L,LP,P,S,T,B)

http://www.leap.yale.edu/lclc/webtour/webtour4.html Regional Underground Railroad sites (T,S,LP,M,C)

http://www.state.nj.us/state/history/material.html New Jersey Underground Railroad routes and maps (T,S,LP,M,C)

http://www.nysed.gov/freedom.htm Report of the New York State Freedom Trail Commission (R,T,LP,B)

Slavery in the Contemporary World

http://www.anti-slavery.org American Anti-Slavery dedicated to abolishing slavery worldwide. (R,T,A)

http://www.antislavery.org Anti-Slavery International and Human Rights Watch. Includes reports prepared by students at Immaculata High School in Somerville, NJ. (R,T,S,B)

http://www.unhchr.ch/html United Nations High Commissioner report on human rights and slavery in the contemporary world. (R,T,A)

Viewing History? Film and Historical Memory

by Cynthia Vitiere

Slaves on Screen: Film and Historical Vision, Natalie Zemon Davis (Cambridge, MA: Harvard University Press, 2000)

In *Slaves on Screen: Film and Historical Vision,* Natalie Zemon Davis addresses the complicated marriage of history and film and provides some useful guidelines to make sense of the relationship. Davis comes to this task with intimate knowledge of the symbiotic relationship between author and director, paper, ink and celluloid screen. In the early 1970s she simultaneously authored the critically acclaimed *Return of Martin Guerre* and served as the consultant to the French film of the same name. It was during this process that Davis saw the great power that films have to teach history and decided that viewers must be taught how to evaluate film according to the accepted standards of both history and film criticism.

In *Slaves on Screen,* Davis explores the difference between telling history in prose and on film. She acknowledges that film cannot and does not accommodate the complexities of evidence possible in prose, but suggests that film can transcend these limitations. Historical prose has had the benefit of over two thousand years of refinement. Filmmaking is still in its infancy, comparatively unrefined, with a fantastic potential to transform how history is delivered. Davis highlights its strengths and possibilities and encourages her readers to be an astute and critical audience.

As an historian, Davis demands an essential respect for truth in filmmaking. Filmmakers are not expected to include all aspects of historiography relevant to the film topic, but must remain loyal to what they know of the truth, and whenever possible relate the full essence of the historical moment. *Spartacus* (1960), *Burn* (1969), *The Last Supper* (1976), *Amistad* (1997) and *Beloved* (1997) are examined for their portrayal of slavery and slave resistance in diverse historical moments. For the social studies teacher, Davis provides a useful framework for using movies while teaching about ancient Rome, the Caribbean in the 1850s, Cuba in the 1790s, Antebellum New England, and the Reconstructing South.

Davis also discusses the insight movies provide into the era and ideology of film-makers. For example, in Stanley Kubrick's *Spartacus,* screenwriter Dalton Trumbo, who had been blacklisted by the House Un-American Activities Committee, transformed fragmentary reminiscences about Spartacus into a critique of oppression and a reflection on resistance. While *Spartacus* is a product of the American Red Scare, it is also soundly grounded in Plutarch's *Crassus* and Appian's *Roman History.*

So what exactly is it that film brings to the task of history that is so different than the lonely historian plucking away at a word processor in the depths of some archive? Unlike historical prose, which ultimately is generated through the voice of one or two authors, in film all members of the production influence how history is told. For example, an actor's choice of expression helps to define our understanding of a character and an event. As students watch a movie, they need to consider the following questions. How does Brando's use of method acting influence the audience's understanding of white imperialists in *Burn*? Does Spielburg's desire to create a hopeful and uplifting vision of America's leadership taint his treatment of John Quincy Adams in *Amistad*? What role does a real sugar plantation and the participation of native tribes play in the religious metaphor of *The Last Supper*? How does Jonathan Demme use light, color and music to express exultation and despair in *Beloved*? In Davis' step by step analysis of the filmmaking process, the role of the director, historical consultant, cameraman, and music composer in recreating history all emerge.

Davis argues that the critique of historical films cannot rest with a simple historical analysis of the plot. To truly understand the depth to which film impacts our historic sensibilities we must also explore the importance of location, film technology, lighting, sound, framing, props, editing, the ordering of space, and even the choice between color and black and white film. Viewers must consider the techniques of the filmmaker as much as the plot summary.

Davis also offers a note of caution for teachers. Some movies try to use historical moments to prove a universal truth. This can be dangerous because it redefines the historical incident in order to serve contemporary needs and desires. To help students become critical viewers who are able to evaluate movies according to basic rules of evidence and film criticism, teachers must engage them as active learners rather than as a passive audience.

General questions to consider while viewing historical movies:

- What are the historical themes that are developed by the film?
- Does the film's portrayal adhere to the historiography of the era?
- How does the film maker use light and color, or its absence, to enhance the story?
- How does the filmmaker use the camera to express action in a contemporary or historically appropriate manner?
- How is music used to enhance or detract from the narrative?
- Is the casting of actors appropriate: age, race, and ethnicity?
- Does the film develop the characters fully?
- Does the film rely on simple dichotomies, or does it express the full range of character and story development?
- What visual symbols and metaphors does the film utilize?
- How does the film reflect the culture, politics and economics of the era it portrays? in which it is produced?

Questions to consider when watching movies about slavery and slave resistance:

Spartacus

- How does Spartacus depict the social distance between free and slave, rich and poor?
- What is the connection between love, friendship and death in the gladiator school?
- What is the symbolic role that family and children play?
- How does the author's experience with anti-communism in the U.S. emerge in the "I'm Spartacus" scene?
- Explain and describe the domestic world of slavery?
- What is the emotional and visual impact of the filming of major battle scenes?
- Discuss the moral predicament of the gladiator school: how do you kill someone for whom you have no animosity?

Burn

- How does Burn portray economic interests in Cuba through political control, foreign investment, trade, and labor?
- How are historical transitions linked: slave to free labor; colony to independent nation dominated by foreign capital?
- What is the political, ideological and personal conflict between white colonialism and Black slavery?
- Explain how events of the past are experienced by village groups and through the personal relations of the main characters.
- How are children used as symbols of hope and despair?

The Last Supper

- What role do Christian and Yoruba practices and beliefs play in slave systems and rebellions?
- How did carnival and religious ceremonies become preludes or avenues to revolution?
- How does the film reconstruct the life, procedures, calculations, and struggles of those that work, manage, and own the sugar mills?
- What is the connection between Christian and Yoruba creation stories?
- Discuss the conflict between the Spanish Church practices and Spanish colonial work practices?
- How does the film portray the inner conflicts of the white count, the white priest, the mulatto technician, and the slaves?

Amistad

- What attention does the film pay to political and legal thought of the era?
- What methods are used to portray the Middle Passage?
- How are fictional elements in Amistad used to fill in the gaps in the historical record?
- Are the fictional elements plausible or do they override good history in a way that risks misleading the audience?
- What is the effect of the physical atmosphere on the audience: the New Haven prison-yard and Cinque's African village
- What is the effect of the fictionalized and romanticizing ending speech by John Quincy Adams?
- How does it serve the egalitarian hopes of the late 20th Century, as opposed to the historical record of the 19th century?
- How does Spielberg's minimalist use of camera movements help to keep the action in the 19th century?

Beloved

- How does Beloved portray the traumas of slavery and the process of healing?
- How do memories of slavery continue to disturb the free?
- How are the resources of the African American community used to define, quarrel over and heal wounds?
- What role does music, specifically lullabies, play in setting the mood and tell the story? How do lullabies act in contrast to the practice of infanticide?
- What is the role of scarred flesh?
- What role does color and light play in both the book and the movie?
- How does the film portray Beloved as the Trickster?
- How are Baby Suggs Christian/African healing methods portrayed?
- Does the movie rely on threatening all as hero's and villains?
- Are Black characters pictured in all of their diversity?
- Are white characters portrayed as human beings, with fears, loves, anger, guilt, jealousy and affection?

Perspective and Engagement: Slavery and Reconstruction in Literature for Middle and High School Students

by Sally Smith

The textbook treatment of the institution of slavery and its practice in the United States can provide a useful historical framework and a brief glimpse of the lives of slaves and Abolitionists. But due to coverage constraints, textbooks often exclude the previous history of enslaved people, stories of free Blacks living in the North, and stories of everyday resistance to bondage, as well as an examination of cultures that arose in slave quarters blending African and European customs and beliefs. Novels, memoirs and autobiographies can offer students access to these missing perspectives, while involving them in the emotional impact of these experiences. Historian Howard Zinn recommends their use to help students understand what it was like to be a slave, to be jammed into slave ships, and to be separated from your family. He wants students to "learn the words of people themselves, to feel their anger, their indignation" (Zinn, 1995: 93).

This review of literature for use in the study of the institution of slavery and its historical contexts in the United States focuses on the work of two African American authors whose books explore the socio-political, cultural and personal contexts of slavery and its aftermath. Joyce Hansen, an author of realistic fiction as well as historical and nonfiction books, has written widely on this period. Her books range from the carefully researched, fictionalized story of a West African boy kidnapped and sold into slavery in *The Captive*, to *Between Two Fires: Black Soldiers in the Civil War* and *Bury Me Not in a Land of Slaves*, nonfiction works that address the Civil War and Reconstruction. Her work has received popular and critical acclaim including recognition as a notable book from the National Council for the Social Studies and Parents' Choice and Coretta Scott King Honor Book Awards. While working in New York City middle schools, I had the opportunity to see enthusiastic and thoughtful responses to her historical fiction.

Virginia Hamilton has written widely in several genres for young adults, from mysteries with historical themes such as *The House of Dies Drear*, to contemporary fiction like *Sweet Whispers, Brother Rush*, and a fictional biography, *Anthony Burns: The Defeat and Triumph of a Runaway Slave*. She has also collected, edited and introduced an anthology of folk tales, *The People Could Fly: American Black Folktales*.

Hamilton, like Hansen, is an African American author writing about Black history. Both authors emphasize the importance of the their personal perspectives as they research and write about African American history. Hansen, speaking to students at several New York City schools, stated that she believed her own experience as an African American and a descendent of slave enabled her to look at and interpret primary source and secondary source data in a way that accentuates the meaning of a text. Hamilton, comparing her work to those of white writers, especially well-known Abolitionists, wrote, "I wanted readers to have a book in which the oppressed slave. . . was at the center of his own struggle." In *Anthony Burns*, she gives readers that story.

As in other aspects of history, it is important to look beyond famous and familiar names and events to obtain an in depth understanding of a period and of the experiences of a people. This adds to the importance of including such books in the social studies curriculum.

Books by Joyce Hansen

The Captive (1994). New York: Apple Books. Hansen used an early slave narrative to construct a fast paced novel about Kofi, an Ashanti chieftain's son, sold into slavery and shipped to Massachusetts just after the Revolutionary War. Incorporating historical persons such as the Colonist Paul Cuffe, a Black ship owner, she tells the story of Kofi's enslavement and eventual freedom, through the intervention of Cuffe and other free Blacks. The carefully researched story provides a vivid picture of post-colonial Massachusetts and the active community of free Blacks in Boston and other New England cities. Kofi is an engaging protagonist and his personal story and the historical context are skillfully interwoven. Recommended for grades 6-8.

Which Way Freedom (1986). New York: Camelot. Based on actual events including accounts of the First South Carolina Volunteers and the Massacre at Fort Pillow, Tennessee, this novel narrates the story of Obi, a young slave who's life-long plan to escape and find his mother are realized as the Civil War begins. About to be sold during the upheaval at the first sign of war, he volunteers to serve in the Confederate Army until he is able to slip away to join the Union forces. The opening chapters picture daily life in slave quarters. A helpful and moving historical framework is provided by the quotations from primary sources that begin each chapter. Recommended for grades 6-8.

Out From This Place (1994). New York: Camelot. This novel continues the story begun in *Which Way Freedom*. It is told from the point of view of Easter, a young woman who was Obi's close friend. Set in the turbulent period of Reconstruction just after the end of the War, the story is based on events in South Carolina, the Sea Islands, and the coast of Florida. Easter finds herself working for wages for the government on an abandoned plantation. Determined to find Obi and others from her slave-times "family," she joins those wandering the roads looking for their kin. She eventually locates Obi and they help found New Canaan, an all-Black community based on an actual all-Black community that developed after the war. Recommended for grades 6-8.

Bury Me Not in the Land of Slaves: African Americans in the Time of Reconstruction (2000). New York: Franklin Watts. While the focus of this text is the period of Reconstruction, it provides a thorough and accessible background to first African slaves to in the colonies and the development of the institution of slavery in the North and the South. This history is enhanced by the inclusion of primary documents such as political cartoons from the period, slave narratives, maps, excerpts from government documents, photographs and illustrations from period newspapers and journals. The text also includes brief biographies of African Americans whose lives and or writings were critical to the period, such as Frederick Douglass, Martin Delaney, and Charlotte Forten. Recommended for grades 9-12 and adults.

Books by Virginia Hamilton

The People Could Fly: American Black Folktales (2000). New York: Random House. All ages. Twenty-four stories organized according to theme and type, including "Tales from Bruh Rabbit"; "Tales from the Real, Extravagant, and Fanciful"; "Tales of the Supernatural"; and "The Running Ways and Other Slave Tales of Freedom." This beautifully illustrated collection is a winner of the Coretta Scott King Award. Hamilton uses the stories to examine the strength of the human spirit under oppression and the role of story in that setting. Stories from "The Running Ways" are of particular importance to the study of slavery in the South. The Bruh Rabbit tales echo the African Trickster Tales of the slaves' ancestors, brought to the new world and modified to fit new circumstances. Also available on audio tape. Recommended for grades 4-12.

Anthony Burns: The Defeat and Triumph of a Fugitive Slave (1988). New York: Knopf. Hamilton's fictional biography of Burns, based on historical documents and accounts from the period. It provides a vivid picture of the impact of the Fugitive Slave Act on people who escaped to the North and tried to begin productive, normal lives. The text alternates between Burns' imagined memories of his life as a slave in South Carolina and his trial in Boston where he is charged with being a fugitive. The chapters detailing his experiences as a slave are poignant and harsh. The author includes selections from the Fugitive Slave Act of 1850 and a bibliography. This text is an important contribution to understanding the range of experiences of slaves working on and off the farms and plantations of the South and the dangers they faced even when free in the North. Recommended for grades 7-9.

Suggested Activities for Students

1. In *Bury Me Not in a Land of Slaves*, Hansen describes the formation of the Confederacy when Lincoln became President in 1860. Imagine you are a foreign visitor to the United States. Using your knowledge of slavery and the plantation system, write: a) a detailed letter to a friend describing what life looks like in the North and the South; b) an article for your hometown paper describing the similarities and differences between Americans living in the Union and in the Confederacy.
2. Like most slaves, Obi and Easter were illiterate while living on the plantation. Imagine that Obi and Easter could read and write. Take on the voice of either Easter or Obi and write a journal of your experiences during one week of the time period discussed in one of the two books.
3. Using a web search and library and media resources, prepare a presentation for your classmates on one of the following historical topics. Your presentation should include visual aids. a) The First South Carolina Volunteers (Union Army) and the Twenty-fifth Corps (*Which Way Freedom*); b) New Canaan, a town based on an all-Black community formed in South Carolina just after the Civil War (*Out From This Place*).
4. Abolitionists had to decide whether to forcefully resist efforts to arrest escaped slaves liked Arthur Burns. Write a letter to the editor of a local newspaper explaining your views on violating the Fugitive Slave Laws.

Reference

Zinn, H. (1995). "Why students should learn history," in Levine, D., Lowe, R., Peterson, B, and Tenorio, R., (eds.), *Rethinking schools: An Agenda for change*. New York: The New Press.

Teaching Young Children About Slavery

by Judith Y. Singer

One goal of social studies education is to help children learn to care about how people are treated in the world, whether we are talking about the enslavement of Africans in the Americas, the systematic removal of Native Americans to barren lands in the western part of the United States, the devastating repercussions of the Great Famine in Ireland, the calculated extermination of Jews in Nazi Europe, or the neglect of homeless people living on the sidewalks of New York City.

Slavery is a painful and frightening part of our history as Americans, a part which many elementary school teachers would rather not discuss. But our silences about slavery are potentially more damaging to the well-being of our children than the pain associated with learning about slavery. The silences hide from Black children who they are and prevent all children from thinking about what kind of people they want to be.

Children of all backgrounds need to feel empowered when they are faced with the fearful events of slavery, and I believe that stories about resistance to slavery and the hope of freedom are critical to giving them that sense of power. Children also have to learn about the pain of slavery, however, or they won't be able understand why people struggled as they did to become free.

The books described below, all picture books, are suitable for elementary school students of varying ages. They were selected because of the different ways they help us think about hope and struggle, as well as their extraordinary illustrations. Most of the books can be read to children in grades kindergarten through second grade with appropriate discussion and interpretation from their teachers.

In the Time of the Drums by Kim L. Siegelson (1999), illustrated by Brian Pinkney. New York: Hyperion.

"In the long ago time before now. . . men and women and their children lived enslaved." So begins the story of Twi, an Ibo conjure woman enslaved in the Georgia South Sea Islands and a little boy, Mentu, whom she is raising to be "strong-strong." Twi teaches Mentu to play the drums and to sing the songs of Africa, and she tells him that unless he is strong, his memories of who he is will slip away. She admonishes Mentu, "Takes a mighty strength not to forget who you are. Where you come from. To help others remember it, too."

This story helps children see that the Africans brought to the U. S. to work as slaves were people with rich cultures and significant skills. It is one of many stories about a magical escape from slavery, using supernatural powers begotten in Africa. Twi escapes with a newly arrived boatload of Ibo people, who reputedly walk beneath the water back to their homes across the sea. Mentu remains on the island, helping others become "strong-strong" by passing down the songs, stories and music of Africa.

Sweet Clara and the Freedom Quilt by Deborah Hopkinson (1993), illustrated by James Ransome. New York: Alfred A. Knopf, Dragonfly Books.

This story provides the reader with some windows into the daily life of a slave. It begins by portraying the sorrow Sweet Clara feels when she is sent away from her mother to work in the fields. "When I got there, I cried so much they thought I was never gon' eat or drink again. I didn't want to leave my mother." As she adapts to her new home, we see Clara picking cotton in the fields with Young Jack. Then Aunt Rachel teaches her how to sew so that she can become a seamstress and work in the Big House. Children can see in this book that slaves did different kinds of work, some of which was highly skilled. Clara applies her skills as a seamstress to sewing a map which she believes will lead her and Young Jack to freedom.

The quilt map may actually help Clara and Young Jack find freedom, or it may help them dream of freedom. Either way, the quilt is a symbol of hope. At the end of the book, the dream continues as Clara tells us, "Sometimes I wish I could sew a quilt that would spread over the whole land, and the people just follow the stitches to freedom, as easy as taking a Sunday walk."

A Place Called Freedom by Scott Russell Sanders (1997), illustrated by Thomas B. Allen. New York: Aladdin.

This is the story of a town in Canada created by freed Blacks and runaway slaves in the mid-1800's. A freed slave named Starman from Tennessee brings his family to Canada where he begins to farm with supplies and help from a Quaker family. The farm grows into a town as Starman makes trips back and forth to Tennessee to bring back family and friends who were left behind. The narrator describes the skills that former slaves brought with them. "Papa could grow anything, and he could handle horses, and he could build a barn or a bed." Mama "could sew clothes that fit you like the wind." Others who came to the town were "carpenters

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and blacksmiths, basket weavers and barrel makers." When the railroad runs tracks through the town, the townspeople have to give it a name. They decide to call the it Freedom, as a reminder to all that they have left slavery behind them.

The Wagon by Tony Johnston (1996), illustrated by James E. Ransome. New York: Mulberry Paperback.

"Like all my family, birth to grave, my skin made me a slave." Black people did not suffer slavery easily. This book conveys the deep anger a young boy feels at being a slave. Part of the appeal of the book is that the boy continuously expresses his anger. Even while he helps his father build a beautiful wagon, he yearns to be free to go where he pleases. When he hears stories of battles, he hacks at the wagon with an ax in his frustration at not being able to join the Union army. "I got striped good for that" he tells us.

"Then everything changed. The President wrote some words one day. We had gone to bed slaves. But we woke up free." The boy's father asks Master for the wagon he and his son built. As the family rides away from the plantation in the wagon, they learn that President Lincoln has been shot. At the end of the story, as their first free act, the boy and his family take the wagon to Washington to say good-bye to Mr. Lincoln.

The Red Comb by Fernando Picó (1991), illustrated by Maria Antonia Ordóñez. New York: Troll Medallion.

This story takes place in Puerto Rico in the mid-eighteenth century, when slavery was legal but there were also towns of former slaves who had escaped from neighboring islands. The story tells of two women who use their wits to help a runaway slave escape from a slave-catcher. The villagers, eager to earn eight pesos for helping to capture the runaway, are taken to task by Rosa Bultrón, who asks if they have "forgotten that our grandparents came to this island on a tiny, water-logged boat after fleeing from an Englishman's plantation in Antigua?" This story has an important message for children about caring for others and taking responsibility for one another.

Follow the Drinking Gourd by J. Winter (1988). New York: Alfred A. Knopf. *Harriet and the Promised Land* by Jacob Lawrence (1993). New York: Aladdin. *Aunt Harriet's Underground Railroad in the Sky* by Faith Ringgold (1992). New York: Crown.

The most persistent theme in children's stories about slavery is escaping to freedom. Each of these three books is about escaping on the Underground Railroad. The first features a conductor named Peg Leg Joe who teaches slaves a song, "Follow the Drinking Gourd," which helps them follow the North Star to freedom. The book provides the readers with words and music to this song so they can learn to sing it. *Harriet and the Promised Land* is illustrated by Jacob Lawrence, a renowned African American artist. The book is an introduction to his work as well as to Harriet Tubman, a famous conductor on the Underground Railroad. The third version of this story takes the protagonists, Cassie and her little brother Be Be on a magical journey into the past to learn about the bravery of conductors and passengers on the Underground Railroad. Children can benefit from reading all three of these stories and discussing their similarities and differences.

Other books to consider: *From Slave Ship to Freedom Road* by Julius Lester (1998), illustrated by Rod Brown. N.Y.: Puffin. *Freedom Child of the Sea* by Richardo Keens-Douglas (1995), illustrated by Julia Gukova. Toronto: Annick. *Freedom River* by Doreen Rappaport (2000), illustrated by Bryan Collier. N.Y: Hyperion.

Jackdaw Resources on Slavery

Jackdaws provides document packages, photographs, cartoons and posters on over one hundred topics in United States and global history for use in middle and high schools. A number of Jackdaw collections offer primary source material for teaching about slavery and the slave trade. The Jackdaw catalogue is available on the web at www.jackdaw.com.

Archaeology and Slave Life at Mount Vernon (B-301). Investigate colonial, African-American slave history using invoices, census records, and other documentation original to George Washington, as well as 20th century archeological findings from Mount Vernon. Includes a 1761 slave ad, cargo shop invoice, a 1799 slave census, and historic letters.

Nat Turner's Slave Revolt - 1831 (B-A1). Establishes the historical context for Turner's revolt. Includes material from his trial and laws designed to place stricter controls over Virginia's slave population.

The Slave Trade and Its Abolition (B-12). Traces slavery in the Americas from 1503 through its abolition in the British Empire in 1833. Includes plan of the slave ship Brookes, scenes from slave life, an advertisement for a slave sale and documents opposing slavery in Jamaica. Available in a middle school version (B-613M).

Slavery in the United States (K-A30). Traces slavery in the British American colonies and the United States from Jamestown in 1619 to the Emancipation Proclamation in 1863. Includes pages from newspapers, a slave sale poster, portions of slave code, and a petition to free a slave. Available in a middle school version (B-612M).

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Book Reviews: Freedom Crossing and Where I'm Bound

Margaret Goff Clark (1991). *Freedom Crossing*. New York: Scholastic. *Reviewed by Rachel Gaglione*

I teach in an urban middle school with students from a predominantly white, working class neighborhood that has had a recent influx of immigrants from Europe, Central and South America. Because issues of racial and ethnic prejudice and injustice remain current and sensitive in our community, teaching about slavery and the United States Civil War is one of the more difficult units for me to present in my classes.

I introduce the topic of slavery by asking students to discuss what they already know. Invariably, they think know a great deal about slavery, however, most of their knowledge is not accurate. I find that textbooks, which are usually dry and fact-laden, are little help in getting them to reconsider what they think and that most primary source documents are too difficult and long to read in class on a regular basis. On the other hand, historical fiction provides a means to examine historical events from multiple perspectives while piquing their curiosity and enthusiasm. One of the best books for this purpose is *Freedom Crossing* by Margaret Goff Clark.

Freedom Crossing is the story of young white girl named Laura who returns to her family's farm in western New York State after living with an aunt and uncle in Virginia. She discovers that her brother and a childhood friend are now conductors on the Underground Railroad and the farm is a station on the route to Canada. She must decide whether she is willing to violate fugitive slave laws and help a 12 year-old boy named Martin Paige escape to freedom. Based on their reading of this book, my students learn, on a very personal level they can identify with, how Blacks struggled to survive during slavery. They also learn how ordinary people like themselves can take responsibility for events going on around them and contribute to creating a more just world.

Students enjoy comparing the story in *Freedom Crossing* with events described by historical documents. The book reports one escape route for runaway slaves, so we compare the book's account with information and maps on the Underground Railroad. Why were some routes better than others? How did slaves find their way along these routes? What were their journeys like? How were they helped or hindered along the way? How did slaves send messages about routes? As an activity, we create our own Underground Railroad "maps."

In chapter six of *Freedom Crossing*, the author describes Martin's former master making him forget how to read. I use this as a starting point to explore laws about the education of slaves and living conditions under slavery. One topic students love to debate is the similarities and differences between Martin's attitude toward education and the attitudes of young people today.

One of the more powerful moments in the book is when Laura sees Martin's back, scarred from whippings. We use this scene to discuss how enslaved people were treated, what it meant to be a slave, and why people were so determined to runaway and secure freedom.

We finish the unit by discussing what students would have done if they were Laura and why. We also look at the way that life and attitudes about race have changed since the Civil War, what still needs to be changed, and how individuals can be involved in changing it. These discussions lead to an examination of child labor in the world today and what must be done to stop it.

Allen B. Ballard (2000). *Where I'm Bound*. New York: Simon & Schuster. *Reviewed by David Golden*

Dr. Allen B. Ballard teaches African American history at SUNY Albany. He was a graduate of Kenyon College in Ohio and holds a Ph.D. from Harvard University. This is his first work of fiction. The centerpiece of this historical novel is the "Third United States Colored Cavalry," a military unit, that served in the Deep South during the last three years of the Civil War. The author intertwines actual historical events with a story about an African American family that is torn apart by the quest for freedom and the flow of the war.

Where I'm Bound is a statement of condition, aspiration and destination. It provides the reader with an apt description of the conditions of bondage that define the lives of enslaved people and the degradation of morality and corrosion of civilization that were part of the South's "peculiar institution." It is also a book about human aspiration and destination as it explores the pull of freedom and the struggle to achieve it as members of the "Third United States Colored Cavalry" return to the land of their birth and fight to end the enslavement of their people.

Ballad paints a vivid picture of the oppressive nature of slavery and its affect on people, Black and white, slave and free. No one's spirit is spared the poisoning that comes with this institution; neither the slave owners who think of themselves as having achieved the height of civilization nor the traumatized and enslaved who fear freedom and sometimes contribute to their own exploitation

The author's use of the denigrating language of slavery is a bit shocking to the reader, but it serves to bring to life the spirit of the time. The author also effectively explores the inner tensions in the lives of characters. Zenoba and Joe help us understand the impact of slavery on the human spirit of enslaved people in a profound way. Sue and Richard illustrate the moral dilemma of slave owners who define themselves as good, upstanding people.

The fate of the slave family is set against the fate of their former owners. Both experience the devastating impact of war. Both suffer the loss of loved ones. The "irregulars" who fight for the Confederate and Union armies threaten both. One of the human tragedies portrayed in the book is that their wartime experiences cannot transform their understanding of the world and each other. The hold of the slave system is just too great. For example, when a band of irregulars takes possession of a plantation, the mistress and her children are threatened with horrible consequences. They are saved by the arrival of Black Union troops, but instead of showing appreciation, the mistress can only express her disdain and disgust with the Black soldiers.

The propriety of the conduct of the Colored Cavalry men is in sharp contrast to that of the Confederate soldiers. Confederate soldiers seethe with anger at the thought of a Black man with a gun and as a result, fail to follow the basic tenets of war. Surrendering prisoners are often summarily executed.

I found this to be an interesting and useful book, accessible to high school students learning about this historical epoch. There is drama and action to suit every taste and desire. There is also tenderness and love, passion and betrayal. The range of emotion and action make the book memorable.

If the book has a flaw, it is the author's over reliance on coincidence to resolve plot issues. Time and again, disaster is averted, virtue saved, and a happy-ending achieved by the happenstance of coincidence. There is also some unevenness to the story line and plot development. The principals are given less time and attention than their characters deserve. I was left wanting to know more about their lives and eagerly anticipating another installment in this saga.

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Collaboration between Teachers and School Media Specialists

by Holly Willett, Program in School and Public Librarianship, Rowan University

There are many ways for social studies teachers and school library media specialist to collaborate. While the most common form of collaboration is when a teacher requests materials on a particular topic, either from the school's print or audiovisual collections, media specialists also help with Internet searches. In some schools, however, collaborations have become much more extensive. At Middle Township Elementary #1 in Cape May Court House, Cape May, New Jersey, the media specialist arranged a virtual field trip to the Cold Spring Harbor historical site for her K-2 students and their teachers. Students visited the site through interactive video and were able to ask questions of the interpreters. They prepared for their visit by readings that the media specialist located and provided to their teachers.

In a project that can be replicated in any locality, a fourth grade class in Dallas, Texas was studying local history and geography. Their teacher designed a unit that combined writing, mapping, and research skills; each child had to find specific facts about a particular city and draw a map of Texas with the city located on it. The school's media specialist instructed students in the use of print and CD-ROM encyclopedias and Internet sites to help them research their cities. At Glassboro Intermediate School, Glassboro, New Jersey, the media specialist and classroom teachers rearranged the media center into four thematic learning centers: encyclopedias, trade books, one computer for CD-ROM use, and two computers for Internet access. Classes were divided into groups and given their topics; group members were assigned roles which rotated as they moved from center to center.

At Clearview Regional High School in Mullica Hill, New Jersey, the media specialist helped prepare materials for a new course where students studied about prejudice and genocide. The teacher and the media specialist evaluated the library's book and periodical collections and made plans to add more materials; investigated curricula available through the New Jersey Department of Education website; ordered curricula on the Holocaust and genocide, the Irish potato famine, the massacres in Armenia and Cambodia, and the genocide of the American Indian; and collaborated in structuring the course and assignments. This type of collaboration is especially effective when flexible scheduling allows students to come to the media center as often as needed while working intensively on their projects, then for short periods or occasional follow-up visits during the rest of the course.

Resources

American Association of School Librarians & Association of Educational Communications and Technology. (1998). Information power: Building partnerships for learning. Chicago: American Library Association.

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Social Science Docket is a joint publication of the New York and New Jersey Councils for the Social Studies. Each issue includes theme-related and non-themed articles, lesson plans, learning activities and book, movie and museum reviews designed for K-12 social studies teachers. Article and lesson plan submissions are welcomed. The deadline for Winter-Spring issues is October 15. Deadline for Summer-Fall issues is March 1. We strongly encourage early submissions.

Projected Themes: Winter-Spring, 2002 - 19th Century Canals in New York and New Jersey
Summer-Fall, 2002 - World War II, the Holocaust and Genocide
Winter-Spring, 2003 - Global Issues in the 21st Century; Local Bridges
Summer-Fall, 2003 - New York, New Jersey and the Supreme Court

Regular features include: teaching with historic places; document-based instruction; local history; using oral history; addressing controversial issues; book, movie and museum reviews; social studies resources (including organizations and web sites); multicultural literature.

- Articles should be between 5 and 10 pages typed (1000-2000 words). Lesson plans and learning activities should be appropriate for classroom use.
- Initial submission should be either via mail or e-mail. Final versions of accepted material should be submitted either via e-mail or as a text file on a computer disk.
- Authors should use APA format without footnotes or endnotes. e.g., Text Insert - (Paley, 1993: 7-12)
  References - Paley, V. (1993). *You Can't Say You Can't Play*. Cambridge, MA: Harvard University Press.
- Submissions will be reviewed by an editorial committee of social studies teachers who will help authors prepare articles, lessons and activities for publication.
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